

# THE LANDS

*Mourning,*

FOR

vaine Swearing:

OR

The downe-fall of Oathes.

---

Declaring how this Land groneth vnder  
the burthen of this Sinne, and of Gods  
*fearefull Iudgements that attend it.*

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A Sermon Preached at *Paules Crosse*,  
the 11. of IULY, 1613.

BY

*Abraham Gibson* Mr. of Arts.

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*The second Edition.*

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L O N D O N:

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be solde in *Paules Church-yard*, at the signe  
of the Angell. 1613.





  
TO THE RIGHT  
HONORABLE, SYR

*John Swinnarton, KNIGHT,*  
*Lord Maior of the Renowned*  
*Citie of L O N D O N.*

AND

To the Right VVorshipfull  
Mr. { *Edward Rotherum.* } Sherifs.  
      { *Alexander Prescot.* }

WITH

The rest of the Right VVorshipfull  
ALDERMEN,

AND

Other worthy Citizens of *London.*

*A. G. Dedicateth these. his poore*  
*labours, which lately were of them*

most { Diligently attended.  
      Graciously accepted.  
      Earnestly desired.





T O  
The Christian READER,  
all Christian GRACES.



*Christian Reader,  
for my selfe al-  
ready to be seene  
in the Presse, will  
be to some as great  
a wonder, as SAVL among the  
Prophets. I must confesse, that in  
regard of the small number of my  
yeres (being so few moneths aboue  
the age \* required to our calling,)  
I might iustly haue incurred the  
censure of presumption both to  
Preach at the CROSSE, and to  
come*

1 Sam. 19. 24.

\* 24

## To the Reader.

came into the Presse, had I not so the former beene inioyned by Authoritie, and to the latter pressed by importunitie. After many denials I was forced to yeeld to the continuing requests (and no lesse earnest, then godly) of such Honorable, Worshipfull, and worthy intreaters: Whose liking thereof, had it beene no better then my owne, the place of Birth had bene the place of Burial; and the Crosse had beene the Graue, wherein to leane it. But the rather haue others desires for publishing this Sermon, at length preuailed and ouercome me, because the good acceptance & incouragement, which it had of the hearers giueth mee hope that some benefit may ensue to the Readers, and that it shall be profitable to some, hurtfull to none.

## To the Reader.

none. It layeth open a sinne very dangerous and detestable; and yet (the more pitty) too common and customable. If hereby I may reclaime but one from it, I haue my reward: that is the onely marke I ayme at, not affectation not ostentation. Plaine it was in the Preaching, more plaine it is in the Printing: some Quotations I haue omitted, and interposed in the Margent, to the end it may no way bee obscure, but plaine to the playnest. Thus (with Wisdom) I haue prepared cheare for thy soule; and now (with her also) I inuite thee to eate of it. When I can provide better thou shalt haue it. In the meane time accept this, and welcome to it. If thy stomacke be curious, it is not for thee. If otherwise, much good doe it

Pro. 9. 2. 5.

## To the Reader.

*it thee. If any good hereby redound to thy SOVLE, let God have thy prayse, and mee thy prayers.*

Waldingfield parua.  
*Suffolke.*

Thine in Christ Iesus,

*A. G.*



THE  
Lands Mourning,  
FOR  
*Vaine-Swearing.*  
OR,  
THE DOWNE-FALL  
of OATHES.

A Sermon preached at *Pauls*  
Crosse, the 11. of *July.* 1613.

IEREM. 23. 10.  
*Because of OATHES the Land*  
*Mourneth.*



Ight Honourable,  
Right Worshipfull,  
and Well-beloued,  
Men, Brethren, and  
Fathers, if ever  
there were a time  
B when,

# The Lands mourning

Esay 56. 10.

5 Tit. 1. 7

2 Cor. 5. 20.

Malach. 2. 7.

Esay 58. 1.

Hesiod.

Εργ. καὶ

ἡμ. α.

Ephes. 5. 16.

when, if euer a place vvhether, Gods Ministers and Watch-men, as Esay calleth them; his Stewards and Ambassadors as Paul nameth them; his Angels and Messengers, as Malachy tearmeth them, had need to cry aloud and not to spare, to speake boldly and not to feare, to shew the people their transgressions, and to the House of Iacob their sinnes; then now is the time, here is the place: the time is now, in this our age, the place is here, in this our Land. That vvhich the Heathen man spoke in former times, is much more verified in these times: πλεῖν γὰρ ὅς καὶ α κακῶν, πλεῖν δὲ θάλασσα, Both Land and Sea is full of euill: such generall forwardnesse on the one side to that which is bad, such frowardnesse there is on the other side to that which is good; we may truly say with Paul, the dayes are euill. Notwithstanding, the sound of the Word hath gone into all the Land, the bright beames of the Gospell haue



## for vaine Swearing.

3

haue gloriously shined vpon vs, and the bells of *Aaron* beene long rung amongst vs; yet how many proud *Pharaohs*, that doe not sticke to say in their hearts, *Who is the Lord that I should heare his voyce?* how many vngodly *Ahabs*, that haue solde themselves to worke wickednesse in the sight of the Lord? how many wicked *Ieroboams*, that cause others to sinne? and, to vse the Apostles words, *ποῖσσι καὶ σωβούουσσι*, not onely doe such things themselves, but fauour and delight in them that doe them? On the other side, how little is the Flocke of Christ? how few amongst vs Faithfull, as *Abraham* was? Righteous, as *Lot* was? Zealous, as *Iosiah* was? Religious, as *Dauid* was? True-hearted, as *Jonathan* was? Couragious, as *Paul* was? and Deuout, as *Cornelius* was? These, and such like, are gathered to their Fathers; few, or none are left of them: they are like the *Summer Gatherings*, as

Exod. 5. 2.

1 Kings 21. 25.

1 Kings 22. 52.

Rom. 1. 32.

Luke 12. 32.

Micah 7. 1.

B 2

*Micah*

## The Lands mourning

Mat. 7. 14.

*Micah speaketh. This gate is strait, this way narrow, and few there bee that finde it.*

Reuel. 12. 12.

Esay 5. 18.

Iob 15. 16.

Esay 1. 6.

Luke 7. 32.

God hath offered vs his Spirit, but that wee haue quenched: hee hath sent vs his Prophets, but them wee haue despised: hee hath giuen vs his Mercies, but these wee haue abused: hee hath warned vs by his Iudgements, but those wee haue neglected. Sathan neuer more busie, for his time is short: Sinne neuer so common as in these last dayes: men draw it with Cords, as Esay speaketh: *drinke it like water*, as Iob speaketh: they lye, they continue, and sleepe in it: and it is safer to commit it, then to reprove it. Gods Ministers may say of this Nation, as the Prophet, of Israel, *From the sole of the foote vnto the head, there is nothing whole therein, but wounds, and swelling, and sores full of corruption.* We may take vp the complaint of the Children in the Market-place, *Wee haue piped vnto you,*

## for vaine Swearing.

5

*you, and yee haue not daunced; wee haue mourned vnto you, and yee haue not wept.*

And what? must wee then be silent, and cease to speake at all? or must wee, with the faile Prophets, speake pleasing things, sowing Pilowes vnder mens arme-holes, and flattering them in their sinnes? No, this is neyther good for vs, nor them: Not good for vs, saith *Paul*, there is a vvoce to vs, *if we preach not the Gospell*: not good for them, saith the Lord by *Jeremiah*, *Their hurt is not healed with sweet words*, The calmest Sunne-shine doth lesse purifie the ayre, then the terriblest thunder and lightening. The pleasantest Potion doth seldome purge so kindly as the bitterest Pill. So words that to the eare are sweetest, are not alwayes to the heart the wholesomest. And therefore *Esay* must *Cry aloud, and lift up his voyce like a Trumpet*. *Jeremiah* must *trusse up his loynes, and not feare their*

Ezech. 13. 18.

1 Cor. 9. 16.

Ier. 6. 14.

Esay. 58. 1.

Ier. 1. 17.

B 3

faces.

Exod. 5. 21.

1 Kings 22. 24

Ier. 32. 2.

Marke 6. 27.

The Apologie  
for choise of  
the Text.

*faces.* Every one of vs ( that are the Surgeons of Soules) had neede to cut and lance these festered sores, and by sharpe Corrasives make them smart at the quicke, though our Patients be impatient, and our selues endure, with *Moses*, murmuring; with *Michaiah*, smiting; with *Jeremiah*, imprisoning; nay, vvith *John Baptist*, beheading.

In which respects, and vpon which considerations, ( Right Honourable, right Worshipfull, and deare Brethren) when being called by commandement vnto this place, I meditated vvith my selfe what at this time to entreate of, as best befitting the estate of our liues, I resolved to decypher out some dangerous wound, to lay open vnto you some capitall crime, some notorious Impietie, some generall sin, for which God may haue a iust controuerisie with the inhabitants of the Land: choosing for this time, and in this place, to bee (with *Iames* and *John*)

## for vaine Swearing.

7

*John*) The sonne of Thunder, rather then (with *Barnabas*) the sonne of Consolation. Amongst other the sinnes of our Land and crimes of our age, I finde, as none more haynous, so none more common then the abuse of Gods holy Name, by prophane Swearing. A sinne most odious in the sight of the immortall God, and yet so small in the eyes of mortall men, that like a Leprosie it hath ouer-spread the whole body of our Nation, from the Cedar to the Shrub, from the highest to the lowest, from the richest to the poorest, from the mightiest to the meanest. And therefore giue mee leaue in this Honourable assembly plainly to entreat of these words I haue made choise of: and out of them to shew the haynousnesse of this sinne, which in *Jeremiahs* time caused the Land to mourne, for so saith our Prophet in this my Text.

Marke 3. 17.  
Acts 4. 36.

Swearing, a general sinne, and spread ouer the whole Nation.

B 4

Because

*Because of Oathes the Land mourneth.*

The Contents  
of the Text.

The reward  
of vnlawfull  
Oathes.

I

2

**N**Ot to stand eyther vpon the Author, or Occasion, or Connexion, or Exposition of this portion of Scripture, which of it selfe is plaine and easie, but to come (without any Circumstance) to the Text it selfe, it containeth (you see) a complaint of the Prophet *Ieremiah*, laid in against the Iewes for not forsaking, and against their false Prophets, for not reprouing their vaine, idle, and wicked Swearing; vwhereby they both dishonoured GOD, and caused his heauy Iudgements to fall vpon them.

In a word, it sheweth vnto vs the reward of vnlawfull Oathes, which is first (as you may consider it) simply propounded. *Mourning*: and then aggravated by the generallitie of it, in that it extendeth to the vvhole *Land*, so saith the Prophet,  
*The*

## For vaine Searing.

9

*The Land mourneth.* In the first, we are to note two things; first, the cause: secondly, the effect.

The cause, *Swearing.*

The effect, *Mourning.*

The cause, in the former words, *Because of Oathes*: the effect, in the next, *the Land mourneth.* And well may Oathes cause mourning, and swearing end in sorrowing. For as to those that doe now mourne in *Sion*, there is a blessing pronounced, and comfort promised, *They shall haue beautie for ashes, ioy for mourning, and the garment of gladnesse for the spirit of heauinesse*; their *Aprill* showers bring *May* flowers, *they that sow in teares shall reape in ioy.* So to those, that heere passe their time in iollitie, and neuer thinke vpon the affliction of *Ioseph*, but make Oathes their pastime, and swearing their musicke in their greatest merriment there is a woe denounced and iudgement threatned; *their laughing shall end (saith Christ) in wailing and weeping*

The parts.

1

2

Math. 5. 4

Isa. 61. 3.

Psal. 126. 5.

Luke 6. 25.

## The Lands mourning

*weeping: their Oathes, saith my Text, shall conclude in mourning.*

**Text.**

*Because of Oathes the Land mourneth.*

The first part.

The cause.

*A facie maledictionis. Hieron. Propter execrationem. Tremec. Arbitror notari hic periur. Cal. Propter iuramentum falsum. Chal. Paraph.*

An Oath in it selfe good, but may be abused, as Prayer.

**F**irst, of the cause, and then of the effect. The cause is expressed in the first words, *Because of Oathes*. I know indeed, the Hebrew vvord here vsed, נֶשֶׁא, is diuersly read of Interpreters vpon this place. But I take our common translation to be the most proper, and therefore read it: not, because of cursing, as *Hierome* and *Tremellius*: nor, because of perjurie, as *Caluin* and the *Chaldee Paraphrase*; but because of Swearing, as our late translation; or, because of Oathes, as our *Geneua* readeth it. Which notwithstanding vvee must not with the Anabaptists take to be vnderstood of all kinde of Swearing whatsoeuer, but onely of vaine Oathes, and no other. For an Oath in it selfe is good, and warranted by God, but yet may be abused as euery other



## for vaine Swearing.

II

other good thing. Prayer, which is an excellent part of Gods service, is diuersly vsed and performed: Sometime well, and then it is acceptable: sometime ill, and then abhominable. In like manner an Oath, which is a kinde of Prayer, is in some cases lawfull, in others vnlawfull. Lawfull it is when rightly vsed: vnlawfull it is when Gods worship is abused: For the better explaining whereof I shall thinke it not amisse to insist vpon these two things. First, that there is a lawfull vse of Oathes. Secondly, what Oathes are lawfull, what vnlawfull.

For the first, that there is a lawfull vse of Oathes, it may appeare both by Precept, and by Pattern. First, by Precept from the Lord himselfe, as *Deut. 6. 13. Thou shalt feare the Lord thy G O D, and serue him, and shalt sweare by his Name. So, Thou shalt sweare the Lord liueth, &c. Ierem. 4. 2.* And he doth not onely command it, but promise

sto

I

2

I That there is a lawfull vse of Oathes, appeareth  
I By Precept.

Ier. 12. 16.

The end of  
ordayning an  
Oath.

1 The glory  
of God.

Pro. 18. 10.  
*Diuina res est  
Iusurandum:  
sacra enim an-  
chora est, ad qua  
confugitur, quam  
humana sapien-  
tia progredi non  
potest.* Huld.  
Zwin. Elench.  
in Catapap.  
Strophas.  
\* Acts 1. 14.

to reward it, *Ier. 12. 16.* The end  
why an Oath is thus ordayned and  
required, is two-fold :

1 *The glory of God.*

2 *The good of Man.*

And first, it maketh much for *the  
glory of God*, when hereby hee is ap-  
pealed vnto, as the chiefe Iudge of  
the whole vworld, and men flee to  
his Name, as to a *strong Tower*,  
*Prouerb. 18. 10.* In this regard saith  
one, an Oath is a diuine thing; for it  
is an holy Anchor-hold, to which  
we flee when mans wisdom can  
goe no further.

And surely herein wee giue vnto  
God, first, *the glory of Omnisceience*,  
when wee call him to testifie of our  
secret thoughts, and so acknow-  
ledge him *απερογνωστος*, \* *The  
knowe of bearts*. Secondly, *the glory  
of Truth*, when he is appealed vnto  
as Truths witnesse and maintainer,  
and falshoods reuenger. Thirdly,  
*the glory of Power*, vvhcreby hee  
can;

can; and of *Iustice*, whereby hee will take vengeance of those that swear falsely. Wherefore in these respects we may conclude with <sup>a</sup> *Musc.ulus*, that certainly he can be iudged no better then a mad man, who will not acknowledge that the use of an Oath, being taken neyther lightly nor falsely, is so farre from any whit derogating from the glory of God, that it doth even much manifest, and set it forth.

\* The second end why an Oath is of necessitie required, is the good of *Man*, it being (as *Melancthon* calleth it) <sup>b</sup> the chiefe bond of civill order: for hereby is <sup>c</sup> Right and Iustice maintained, Truth and Veritie preserved; Peace and Concord established, Discord and Dissention ended: There must be an end of strife, who doth not grant it? An end of strife there cannot be, till confirmation on the one side be stronger then on the other. To this end in the first place Reasons must be vsed: when these faile, then by Witnesses must the

<sup>a</sup> Musc. append. ad Psal. 35. de Iuramen. Quare plane insani hominis esse oportet, si quis iuramenti rsum, modo leuitas & mendacium absint, non agnouerit tam non derogare quicquam glorie Dei, vt illam etiam illustret.

\* 2 The good of man.

<sup>b</sup> Precipuum & vinculum ordinis politici. Phil. Melancth. in Mat. 5.

<sup>c</sup> Propter iustitiam conseruandam, veritatem asstruendam, amicitiam confirmandam, &c. Bonauent. centiloq. pars 1. cap. 12.

Deut. 19. 15.

the matter be stablished : when witnesses faile, an Oath must be vsed : and this is ἀντιλογίας πέρας, the end of strife, as the Apostle calleth it: *An Oath for confirmation is the end of all strife.* Heb. 6. 16. So wee see that an Oath is ordained by God, and that to very good end and purpose.

2 By Patterne.

Now secondly, as wee haue precept to command it, so patterne to commend it. It is commended by example and patterne without exception; and that,

1 Of the Saints of God.

2 Of the Angels of God.

3 Of God himselfe.

1 Of the Saints of God.

Gen. 21. 24.

Gen. 31. 53.

Gen. 47. 31.

1 Sam. 20.

1 King. 18. 15.

2 King. 3. 14.

First, of the Saints of God, both in the Old Testament and New. In the Old Testament, of *Abraham* to the King of *Sodom*, Gen. 21. of *Iacob* to his vncle *Laban*, Gen. 31. of *Ioseph* to his Father *Iacob*, Gen. 47. So of *Dauid* to *Jonathan*, of *Elias* to *Obadiah*, of *Elisha* to *Iehoram*, and diuers others. And from the Old Testament come wee to the New,  
Paul

*Paul doth it in diuers Epistles; as to the Romanes, God is my witnesse, Rom. 1.9. To the Corinthians, I call God for a record vnto my soule, 2 Cor. 1.23. To the Galathians, I witnesse before God that I lye not, Gal. 1.20. To the Philippians, God is my record, Phil. 1.8. Thus wee haue the patterne of the holy men of God.*

Secondly. not onely so, but of the Angels of GOD. So wee read, *Dan. 12.7. that the Angell held vp both his hands, and sware by him that liueth for euer: so we read, Reue. 10.5.6. The Angell lift vp his hand to Heauen, and swore by him that liueth for euermore.*

Thirdly and lastly, of God himselfe, the patterne of patternes. He is recorded in Scripture to haue sworne diuers Oathes: sometime by *his holinesse, Psal. 89. sometime by his right hand, Esa. 62. sometime by his great Name, Ierem 44. sometime by his soule, Iere. 51. Not that his saying needed confirming, whose*

Rom. 1.9.  
2 Cor. 1.23.

Gal. 1.20.

Phil. 1.8.

2 Of the An-  
gels of God.  
Dan. 12.7.

Reuel. 10.5.6.

3 Of God  
himselfe.

Psal. 89.35.  
Isa. 62.8.  
Ier. 44.26.  
Ier. 51.14.

2 Cor. 1. 20.  
*Propter homi-  
 num socordiam  
 Deus iurat.* Cal.  
 præl. in Ier.  
*Cur Scriptura  
 iuranti indu-  
 cit Deum nimi-  
 rum vt infirmi-  
 tatem nature  
 nostre coargue-  
 ret, & conuicta  
 consolaretur.*  
 Philo. in libel.  
 de sacrif. Cain  
 and Abel.

2 What Oaths  
 are lawfull,  
 what vnlaw-  
 full.

1 The descrip-  
 tion of a law-  
 full Oath.

1 It must be  
 onely in a  
 waighty mat-  
 ter.

whose bare word is *Yea* and *Amen*:  
 but to conuince the infirmitie of our  
 nature, and to comfort it being con-  
 uicted. He hath done it, as the A-  
 postle saith, (*ex abundantis*) willingly,  
 more abundantly to shew the sta-  
 bleness of his counsell, *Heb. 6. 17.*  
 For this cause he swore to *Abraham*  
 euer to blesse him, *Gene. 22. 16.* to  
*Dauid* neuer to forsake him, *Psal.*  
*132. 11.* to the Gentiles not to be  
 angry with them, *Esa. 54. 8.* Thus  
 by all that hath beene said, it is eu-  
 ident that there is a lawfull vse of  
 Oathes, which God hath not onely  
 by precept inioyned, but also by his  
 owne practise approued. Now it re-  
 maineth that I come to shew what  
 Oathes are lawfull, what vnlawfull.

For the first: A lawfull Oath, I call  
 that when wee sweare in a waighty  
 matter, by *IEHOVAH*, in truth, in  
 righteousness, and in iudgement.  
 Of these things in order.

And first, it must be in a waightie  
 matter, when all proofes and testi-  
 monies

monies faile, and when the contro-  
uerſie cannot be decided, nor the  
truth diſcerned, nor the matter de-  
termined, but onely by *Iehonah*; for  
then onely it maketh for the glory  
of God, when he is appealed vnto in  
a matter of moment & importance,  
and ſo acknowledged all-ſeeing and  
all-powerfull: and on the contrary  
the name of God is much diſhono-  
red, when called to witneſſe in euery  
trifle which is not worth an Oath.  
It were (we know) a diſgrace, and ſo  
it vvould be taken, to diſturbe and  
diſquiet the Kings Maieſtie vvith  
ſuch a cauſe, as the loweſt and baſeſt  
Officer might determine. How then  
can God take it, to be made ſo bolde  
vvith, as to bee called out of his  
Throne in Heauen to decide trifles?  
It is to make leſſe reckoning of him  
then the *Turkes* of their *Mahomet*,  
by whom they will not ſwear light-  
ly and vainely, but vpon occaſion of  
great neceſſitie.

Secondly, it muſt be by *Iehonah*,

C

as

Reason.

Plaine, by a  
ſimilitude.

*Guiliel. Tripolit.*

2 It muſt be by  
*Iehonah*.

as is plaine by the Word of God, and reason.

First, by the word of God, *Thou shalt sweare by his Name, Deut. 10. 20. Euery tongue shall sweare by me, Esai. 45. 23. And he that sweareth in the Earth, shall sweare by the true God, Esai. 65. 16.*

Secondly, by reason : for first, to him we sweare by, we giue diuine honour, and attribute omniscience. and the discerning of thoughts : for an Oath is taken in vncertaine, and vnknowne matters, of vvhich hee onely can iudge that knoweth the heart. Now this is proper to God alone, *hee discovereth the deepe and secret things, Dan. 2. 22. and he knoweth the hearts of all the children of men, 1 Kin. 8. 39.* Therefore he onely to be sworne by.

Secondly, to him wee sweare by, we attribute omnipotence, and the reuenging of falshood. This also is proper to God; therefore he onely to be sworne by, for *vengeance is mine,*

Deut. 10. 20.

Isa. 45. 23.

Isa. 65. 16.

Reason.

1

He onely is omniscient.

Dan. 2. 22.

1 King. 8. 39.

2 He onely is omnipotent.

*Mihi vindicta.*

Deut. 32. 35.



## for vaine Swearing.

19

*mine, saith the Lord, Rom. 12. 19.  
and he is able to destroy body and soule  
in hell fire, Matth. 10. 28.*

Thirdly, God onely is to be inuocated, and prayed vnto. Now an Oath is a kind of inuocation, wherein wee desire God to vvitnesse the truth of our speech, and to punish vs if vve speake falsely. Therefore we are to sweate neyther by Angell, Saint, nor any other creature, but by God alone.

All these are his royall Titles, and not the least of them must bee denyed him. He is not as the Gods of the Heathen which (like good fellows) would part stakes : but the true God is a *iealous God*, and *will not giue his glory to another*; *Esay 48. 11.* Hence arose the vse vvhich vvas among the Iewes, (and is obserued in these our times in the taking of publike Oathes) to touch the Bible, when wee sweare not by it, but the contents of it, which is God; and the summe of it, which is Christ, who

C 2

because

Rom. 12. 19.

Mat. 10. 28.

2 He onely to be inuocated.

Not the least of these Titles must be denyed him.

Exod. 24. 5.

Esay 48. 11.

*Gloriam meam non dabo alteri.*

ὁ λόγος.

Iohn 1. 1.

3 It must be in  
veritate.

D. Hieron. in  
Ierem. Tres  
comites iura-  
menti, sine qui-  
bus non iura-  
mentum, sed per-  
iurium fiat.

Indicio caret iu-  
rumentum incau-  
tum : veritate  
iuramentum  
mendax : iusti-  
tia iuramentum  
iniquum & illi-  
citur. Aquin.

because hee is the subiect of the  
vvhole Word, is therefore called  
*the Word*, Iohn 1. 1. And so much  
for the second condition of a lawfull  
Oath.

To proceede : as it must be in a  
waightie matter, and by *Iehouah*, so  
in *Truth*, in *righteousnesse*, and in  
*Iudgement*. Which three last pro-  
perties are set downe by our Pro-  
phet, *Chap. 4. 2.* and they are tear-  
med by a Father the three Compa-  
nions of an Oath, without which it  
becommeth no Oath, but Periurie.  
We must sweare,

1 In *Truth*; not *falsely*.

2 In *Righteousnes*; not *wickedly*.

3 In *Iudgement*; not *rashly*.

By the first are condemned false  
and fradulent Oathes : by the se-  
cond, sinfull and vnlawfull Oathes:  
by the third, rash and vnaduised  
Oathes. To speake of them in or-  
der : And first, that an Oath must  
be in *Truth*, is a knowne truth, and  
needeth no prooffe, you see the  
God

God of Truth requireth it. Now, whereas an Oath is two-fold, eyther *Affertory*, or *Promissory*: by the one affirming something done; by the other, promising something to be done; we are to know that in both Truth is necessary.

And first, in a *Promissory* Oath we are commanded first to sweare what wee meane to performe, and after to performe what wee haue sworne. Not breaking our promise, *Numb. 30.3.* but performing our Oathes, *Mat. 5. 33.* And for this wee haue the example of God himselfe; hee remembreth the Oath to Abraham, *Lu. 1.37* So must wee, if we be the sonnes of God, and such as will rest in his holy Mountaine, not change our Oath, though to our hinderance, *Psa. 15.4* Nay, \* *Tully* the Heathen Oratour telleth vs, that an Oath must be sacredly kept toward our enemies: as *Darius* made conscience of keeping his Oath to *Shimei*, that before had cursed him, *2 Sam. 19. 23.* And

C 3

there-

An Oath two-fold.

*Affertorium de facto: Promissorium de futuro.*

Truth necessary in both.

1 In an Oath *Promissorie.*

1

2

*Deus dicitur iurasse sermone Metaphorico, i. quoad similitudinem iurantis immobiliter aliquid deliberavit, per quod declaratur, non solum quia promittuntur Deum decreuisse, sed omnimoda immobilitate definisse* Caietan. in *Cap. 2. Gen.* \* *Cic. Off. lib. 3.*

Valla. lib. 6. eleg.  
cap. 37. *que enim  
iuramus firma et  
immota debent  
esse.*

Ioan. Scap. ex  
Euß. pag. 1194.

2 In an Oath  
Assertorie a  
two-fold truth.

1 *Veritas Logica.*

therefore the Latine vvord (*Iuramentum, à iure manente*) plainly signifieth vnto vs, that our Oathes must be stedfast and constant. And so much the Greeke word importeth vnto vs (*ἑρκος*) whether wee vnderstand it (*quasi ἑρκος* a hedge, or (*quasi ἑρκος*) a bound, or limit: because the Swearer hath hedged himselfe about with Gods truth, and is so brought within bounds and limits, that hee cannot but performe what hee hath sworne. And so much for truth in an Oath Promissory.

Secondly, in an Oath Assertory there is a double truth required: *Logicall* and *Morall*, as the Schoolemen speak. The one, the truth of the thing: the other, the truth of the minde. The first, when we speake as it is: the second, when wee thinke as we speake. In a lawfull Oath both are requisite. First, that our tongue goe according to the thing, and that not vpon Coniectures, and pro-

probabilities, but vpon a truth, and a truth vndoubted, for which wee haue good ground, prooffe, and warrant. Secondly, that our minde accord with our tongue: not meaning one thing, vwhen wee sweare another, but according to the simple and plaine vnderstanding of the Oath, being in conscience perswaded of the truth of it. Thus in euery particular it standeth vs in hand to haue *our loynes girt about with veritie*, Ephes. 6. 14. and good reason: for otherwise vvee cyther make God a lyer, or else easie to be deceiued, when wee call him to witnesse a falshood: both vvhich are impious, and very iniurious, both to God our Creator, who is *the God of truth*, Psal. 31. 5. and to Christ our Redeemer, who is *Truth it selfe*, Iohn 14. 6. and to the holy Ghost our Sanctifier, who is *the Spirit of Truth*, Iohn 14. 26. And so much for the third condition of a lawfull Oath.

2 *Veritas moralis.*

Ephes. 6. 14.  
Reason.

1  
Psal. 31. 5.

2  
Iohn 14. 6.

3  
Iohn 14. 26.

C 4

Fourthly,

4 It must be,  
in *Iustitia*.

And here we  
must looke to  
two things:

1 That there  
be iust cause  
and occasion  
to take an  
Oath, in re-  
spect.

1 Of God.

Psal. 119. 106.

2 Chro. 15. 14.

2 Chro. 34. 31.

Nehem. 10. 29.

2 Of Man.

Exod. 22. 10. 11

1

2

3

4

Fourthly, it must be in *Righte-  
ousnesse*, according to Iustice. And  
here vvee must chiefly looke to  
two things :

1 That the *Occasion* } be iust.  
2 That the *Matter* }

First, that there be *iust cause and  
occasion* to take an Oath, eyther in  
respect of *God*, or *Man*. First, in  
respect of *God*, when thereby his do-  
ctrine is confirmed, his honour ad-  
vanced, his seruice furthered: thus  
*Dauid* swore to binde himselfe to  
his worship. *I haue sworne, and will  
performe it*, Psal. 119. 106. thus  
did *Asa* and his people, 2 Chro. 15.  
thus *Iosiah* & his people, 2 Chro. 34.  
Secondly, in respect of *Man*, when  
thereby eyther publikely or pri-  
uately, necessary Leagues and Co-  
uenants are confirmed; homage  
and Allegiance to Princes testified;  
the life, goods, or good name, ey-  
ther of our selues, or our neigh-  
bour preserued; the truth in doubt-  
full matters discerned; and in a  
word,

word, brotherly loue furthered.

Secondly, as the *occasion*, so the *Matter* it selfe must be *iust* and *lawfull*: not onely true for substance, but righteous: which is then, when it doth stand with Pietie and Charitie. And reason there is it should doe so; for wee must sweare according to the rule of godlinesse: God vvill be worshipped with his owne worship, and hee will not be a witnesse of his owne dishonour, and of harming our neighbour. Therefore hee that sweareth to doe a thing vniust, eyther sweareth not as hee meaneth to doe, and so maketh God *the witnesse of a Lye*: or else sweareth with resolution, and so maketh God *an approuer of Sinne*: both vvayes contemning his power, as though he were vnable to reuenge. And so much for the fourth condition of a lawfull Oath.

The fift and last followeth; it must be *in Iudgement*. Now, that is an Oath *in Iudgement* (vvwhether publike

5

2 That the matter it selfe be iust and lawfull.

Reason.

He that sweareth a thing vniust, maketh God eyther the witnesse of a lie, or an approuer of sinne.

5 It must be in Iudicio.

An Oath in  
iudgement.  
what.

*Perk. Cal. of  
Consc. Lib. 2.  
cap 13. sect. 2.  
quest. 2.*

1

2

3

4

5

Reason.

Iudgement, of  
great vse in an  
Oath:

publike or priuate) vvch is done  
vvith vnderstanding of the Law of  
God, and of the Country wherein  
vvee liue, therewith concurring.  
*Iudgement* then requireth Discreti-  
on, Vnderstanding, Consideration;  
and that of fve things principally:  
First, of the thing in question, which  
is to bee confirmed: Secondly, of  
the nature of the Oath that is taken:  
Thirdly, of the minde and true mea-  
ning of him that sweareth: Fourth-  
ly, of the particular circumstances,  
of time, place, and persons, when,  
where, and before whom hee swea-  
reth: Lastly, of the euent and issue  
of the Oath. All these are duely to  
be regarded. The reason is, because  
G O D is the God of order, and in  
matter of truth and righteousnesse  
will haue all things done according  
to the rule of Policie and Iudge-  
ment. And surely this *Iudgement*  
and vnderstanding is of great  
vse in an Oath: for, it vvill guide  
vs to take it, neuer but vpon ne-  
cessitie,



## for vaine Swearing.

27

cessitie, and then aduisedly.

First, onely upon necessary occasion; and so much is implied in the Hebrew word **נשבע**, which (being vsed in the *Passine*) signifieth to be sworne, rather then to sweare: to shew, that we are to doe it sparingly, being drawne thierunto by necessitie. For, an Oath being a necessary good, is not good, but when it is necessarie: as a Potion, not good, but in time of sicknesse.

Secondly, when necessary, to doe it aduisedly: not rashly, but discreetly with due deliberation, with reuerence, and feare of so glorious a Maiestie. It is the precept of an Heathen man, **σεβας ὀρκου**, *reuerence an Oath*: and the Childe of God is described to feare an Oath, *Eccles. 9. 2.* whence wee read that the *Israelites swore with all their hearts*, *2 Chron. 15. 15.* that is, all their vnderstanding, all their affections, all the powers of their minde were imployed, and set on worke in a due

con-

For it wil cause vs to take it,  
1 Onely vpon necessary occasion.

*Bonum necessarium extra terminos necessitatis non est bonum.*

2 When necessarie, to doe it aduisedly.

*Venerare Iuramentum.* Pytha.

*Eccles. 9. 2.*

2 *Chron. 15. 15*

2

The descrip-  
tion of an vn-  
lawfull Oath.

I Vnlawfull  
when vpon e-  
uery light oc-  
casion.  
Exod. 18. 26.

It is much to  
debase God.

consideration, and reuerent feare of the Oath and Couenant made vnto the Lord. And so much for the last condition of a lawfull Oath.

Now from Oaths lawfull; I come vnto vnlawfull; vvhich vvhath they are vyill appeare from that which hath beene saide, being such as faile in the former rules. An *vnlawfull Oath* therefore I call that, when we sweare in a matter, whether waightie or light, vpon euery little occasion, or by any other thing then God, or not *in truth, righteou/nesse, and iudgement*: of which in order.

And first, it is *vnlawfull* in a matter waightie or light, when vpon *euery little occasion*. Wee reade of *Moses, Exod. 18.* that hee had inferiour officers, to iudge the smaller causes; and the people came not to him, but vpon some great occasion, when the causes vvere difficult and hard to be decided. How much then is the supreame Iudge of heauen and earth debased, when called from

from heauen to giue iudgement vpon small or no occasion? It is to set lesse by him then by an earthly Iudge, whom we count it a disgrace to trouble in a trifle. Nay, it is to deale worse by him then by a good suite of apparrell, vvhich vve vwill not vveare euery day, but lay it vp for speciall dayes: And yet the Name of God, how is it worne and torne, euery day of the weeke, euery houre of the day, (I had almost said) euery minute of the houre?

\* *Oh Father forgive them: for they know not what they doe.* They know not what it is to sweare. For vvhath is an Oath? not onely (as <sup>a</sup> Aristotle defineth it) *A saying voide of prooffe, with diuine worship: nor onely (as <sup>b</sup> Aquinas) A calling of God to witnesse: (and yet if it were no more, it were not to be taken idly) but an Oath properly, <sup>c</sup> Is a solemne inuocation of the holy Name of G O D, whereby wee desire him, as being the onely seer of hearts, to witnesse the truth*

And to set lesse by him, then by an earthly Iudge: Nay, then by a good suite of apparrell.

\* Luke 23.34.

<sup>a</sup> *Iuramentum est cum diuina reuerentia dictio probationis expers.* Arist. Rhet.

<sup>b</sup> *Iurare nihil aliud est, quam Deum testem inuocare.* Aquin.

<sup>c</sup> *Iuramentum est inuocatio Dei, qua petitur, vt is tanquam vnicus cordis inspector, testimonium det veritati, & iurantem puniat, si sciens fallat.*

Virginius Catec. pars 3. quæst. 102.

truth of our speech, and to punish vs, if we speake falsely. And yet as though GOD were vnworthy to haue reuerence, or vnable to take vengeance, how doe men pollute his Name by daily and hourelly Oathes, whereby they turne (*Aylum in domum communem*) the Sanctuarie of Veritie into a common house of vanitie. So vvee see in the first place, Oathes are *unlawfull*, when taken vpon *every little occasion*.

2 Vnlawfull,  
when by any  
other thing  
then God, be it  
cyther *pro eo*,  
or *cum eo*.

1  
Ier. 5. 2.  
Amos 8. 14.

2  
Zeph. 1. 5.

Secondly, *unlawfull*, vwhen not by *Iehouah*. And here men offend against God two wayes: first, when they leaue his *Name*, and take another for it: secondly, vwhen they vse it, but adde another *with it*: both are forbidden by God: both are threatned of God. The first, *Ier. 5. 7.* *How should I spare thee for this? thy children haue forsaken me, and sworne by them that are no Gods.* The second, *Zeph. 1. 5.* where hee threatneth to cut off those that *sweare by*

## for vaine Swearing.

31

by the Lord, and swear by *Malcham*. Hence then come to be re-  
proued diuers kinde of *Oathes*,  
chiefely these:

- 1 *Heathenish.*
- 2 *Ciuill.*
- 3 *Superstitious.*
- 4 *Impious.*
- 5 *Ridiculous.*

First, all *Heathenish Oathes*: by their  
*Gods*, as *Laban*, by the God of *Te-  
rab*, an Idolater, *Gen.* 31. 53. and as  
*Iezabel* by her *Gods*, *1 Kings* 19. 2.  
These *Oathes* are expressely forbid-  
den by God himselſe, *Exod.* 23. 13.  
*Yee shall make no mention of the name  
of other Gods, neyther shall it be heard  
out of thy mouth.*

The second kinde here re-  
proued, are *Ciuill Oathes*. Giue me leaue so  
to tearme them for distinction sake,  
because among carnall men they  
passe vvithout contoulement, as  
readily and freely, as *ciuill* speech  
from their mouthes. As, how com-  
mon a thing is it, among the pro-  
faner

Hence are re-  
proued diuers  
kinde of  
*Oathes*.

1 All *Heathe-  
nish Oathes* by  
their *Gods*.  
*Gen.* 31. 53.  
*1 Kings* 19. 2.

*Exod.* 23. 13.  
*Iosh.* 23. 7.  
*Psal.* 16. 4.  
*Hos.* 2. 17.  
*Zach.* 13. 2.

2 All *Ciuill  
Oathes*, by  
the *Creatures*.

By which  
Oathes they  
are 1. *iniurious*  
to God.

*Iurare est ali-  
quid dicere cum  
inuatione Dei:  
Ergo non inran-  
dum per creatu-  
ras, quia non sunt  
inuocande.*

Melancth. in  
Math. 5. 34.  
Iſa. 48. 11.

2 *Iniurious* to  
themſelues.

They much  
diſgrace them-  
ſelues.

ſaner ſort, to ſweare by the *light*,  
*Heauen*, *Sunne*, *fire*, *meate*, *drinke*, *mon-  
nie* : ſo, by their *band*, *ſoule*, and  
ſuch like : by which kinde of Oathes  
they are very *iniurious* both to God  
and to *themſelues*. Firſt, *iniurious* to  
God, in that they inuocate the crea-  
tures, vvhich is onely proper to the  
creator : and ſo they place them  
in the ſeate of God, making them  
corriuals vvith the *Monarch* of hea-  
uen and earth, and matching them  
vvith him in greatneſſe, both of  
Wiſedome to know ſecrets, and of  
Power to reuenge falſehood, both  
vvhich GOD requireth as due to  
himſelfe alone.

Secondly, *iniurious* to *themſelues*,  
calling thoſe things to *iudge* them,  
vvhich God hath made to *ſerue*  
*them*. And ſurely, it is vvorth the  
marking and obſeruing how a num-  
ber (that in others caſes ſtand vpon  
their credit) doe heerein much diſ-  
grace themſelues, ſetting thoſe  
things as *Lords aboue them*, that are

as

as *seruants subiect to them*; for men sweare by him that is greater then themselves. *Heb. 6. 16.*

The third kinde here reprobued are *superstitious Oathes*, that saouour of superstition, and nothing else. Such are the Oathes of the *Popish* sort by their *Idols*, as *Massé, Rood, Crosse, Christendom, Testament, Euangelists*: So by our *Lady*, by the *Virgine Mary*, and other *Saints*. By vvhich kinde of *Oathes* they shew both *great folly* and *grosse Idolatrie*. Their *folly*, in calling them to vvitnesse, vvho can neither heare them, nor helpe them. Their *Idolatrie*, in forsaking the true God, and making creatures their God. For, vvhen a man sweareth by any other thing then *G O D*, hee maketh that his God, and himselfe an *Idolater*, as *Ierome* and *Chrisostome* vpon the fift of *Matthew* doe both affirme: therefore we may conclude, that in an Oath there is no mention to be made of *Saints*. The reason is gi-

D

uen

*Psal. 8. 6.*

*Heb. 6. 16.*

3 All superstitious Oathes, by *Saints*, or *Idols*.

By the vse of which Oathes is shewed

1 Great folly.  
2 Grosse Idolatrie.

*Chryst. Hom. 12. oper. imper. super Math. Idolatriam ab eo committi dicit, qui iurat per aliquid quod Deus non est, eo quod illud deificet per quid iurat.*

*Ne facienda  
mentio sancto-  
rum in iuramen-  
to, quia nec sunt  
omnipotentes, nec  
inspectores cor-  
dium, nec execu-  
tores pœnæ.* Melancth. in  
Math. 5.

\* 4 All impious  
and fearefull  
Oathes, by the  
parts or ad-  
iuncts of  
Christ.

Common in  
the mouthes of  
the sonnes of  
*Beliall*.

Whereby they  
deale with  
Christ,

1 Worse then  
*Judas*, Math.  
26. 15.

2 Worse then  
the *Souldiers*,  
Math. 27. 35.

uen by *Melancthon*, Because they  
are neyther omnipotent, nor seers of the  
heart, nor executioners of punishment.

The \* fourth kind here reprovèd,  
are impious and feareful Oaths, which  
(methinketh) I am afraid to menti-  
on, blasphemous, horrible, terrible, by  
the parts or adiuncts of Christ, as by  
his life, death, passion, flesh, heart,  
wounds, blood, bones, armes, sides, guts,  
nailes, foote, vvith many hundred  
more, vvich a gracious heart can-  
not but melt to heare, tremble to  
speake, quake to thinke, and yet  
(good Lord) how common are  
they in the mouthes of the pro-  
phane sonnes of *Beliall*, whereby  
they peirce the sides, vvound the  
heart, teare the soule, and rend in  
pieces the body of our blessed *Sani-  
our*; worse then *Judas*, who betraied  
him to be crucified for mony? these  
crucifie him themselues meere vpon  
vanitie, worse then the *Souldiers*,  
that diuided his garments; these  
diuide his person, his natures, his  
mem-



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member: worse then the *Iewes*, who cryed to *Pilate*, *Crucifie him*: these instead of Crosse and Nayles, doe betweene their owne teeth grinde him, and teare him: they did it *ignorantly*, these *wilfully*: they but *once*, these *often*: they in his *humiliation*, these after his *exaltation*. Wherefore as these commit the greater sinne, so they must expect the greater condemnation. Thinke vpon this, oh impious blasphemer, and be pricked vvith remorse for this crying sinne, as at *Peters Sermon* many *Iewes* were for their sinne: otherwise know and be assured, that it shall be easier for those that crucified *Christ* at the day of iudgement, then for thee.

The fift and last kinde here reproued, are *ridiculous Oaths*: too frequent in the mouthes of simple Idots in the Country; as, *by my fey, lakin, bodikin, by Cock and Pie*, and diuers such like Oathes (vvhich I am not much acquainted with) foolish, trifling, roysish, childish. Many

D 2

there

3 Worse then the Iewes,  
Mat. 27. 23.

1

2

Acts 3. 27.

3

4

Let Swearers  
ruminare vpon  
this.

Acts 3. 37.

5 All ridiculous and new-fangled Oaths.

*Atqui dum ingeniōsi esse homines volunt, ut fucum faciant Deo, nil quam frivolis cavillationibus seipſos deludunt. Calu. in Iacob. 5. 12.*

3 Unlawfull when not in truth.

there are that inuent ſuch as theſe, and thinke they may haue a Liſenſe and Paſport for them, vvhē the Name of God is not expreſſed : but ſaith *Caluin*, *While men will be ſo wittie as to deceiue God, by their vaine canils, they deceiue themſelues.* They muſt not looke for this ere the more to be excuſed, ſince it is no other thing but a *mocking* of God, and prophaning of his Name, in theſe ridiculous toyes ſecretly inſinuated. Know therefore, that in a triſle thou muſt not ſwear at all. In a matter of importance that requirerh an Oath, thou maiſt, and muſt uſe the name of God reuerently and religiously. So we ſee in the ſecond place Oathes are *unlawfull*, when by any other thing then God.

Thirdly, *unlawfull*, when not in *Truth* : and in this kinde we may offend two wayes : Firſt, vvhē our *Tongue* diſagreeth with the *thing* : Secondly, when our *mind* diſagreeth vvith our *Tongue*. Firſt, vvhē

our

*our tongue* disagreeeth with the *thing*, not speaking as it is, or as it is vpon certaintie, but too sodainly and rashly, as we imagine and coniecture.

And herein a number are very faultie, vwho being carryed away with their owne imagination, when they haue no sure ground for what they speake, yet aduenture to confirme it with an Oath.

Secondly, (which is worse) when our *Minde* disagreeeth with our *Tongue*, not thinking as we speake, but intending to deceiue those to whom wee sweare. The former of it selfe may be *frailtie* and *infirmite*: but being ioyned vwith this latter, it becommeth flat *Periurie*. And this is an horrible and grieuous sinne, which the Lord *abhorreth*, *Zach. 8. 17.* and straitly *forbiddeth*, *Leuit. 19. 12.* and sharply *reproueth*. *Ier. 7. 9.*

And this is the cause (saith Saint *Augustine*) wee are forbidden to sweare at all, not because all Swea-

And that,  
1 When our tongue disagreeeth with the thing.

A common fault.

2 When our minde disagreeeth with our tongue.

This is flat periurie, which God abhorreth, forbiddeth, reproveth. *Zach. 8. 17.* *Leuit. 19. 12.* *Ier. 7. 9.*

*Non quia iurare peccatum est, sed quia peierare immane peccatum est, à quo longe nos esse voluit, qui omnino ne inremus admonuit*  
 Ang. in Mat. 5.

Mat. 12. 36.

*Mentiri per se malum est, Malum hoc accessione iuramenti duplicatur.*  
 Wolf. Muscul. append. ad Psal. 15. de Iuram.  
 Psal. 12. 2.  
 Of Periurie there are diuers kinds.

ring is a sinne, but because forswearing is an horrible sinne, from which hee would haue vs to be very farre, who hath warned vs not to sweare at all. And that not without speciall cause and reason: for it is a sinne in the highest degree, and containeth in it many capitall sinnes. If therefore as Christ saith, *Mat. 12. vvec shall giue an account of euery idle word*, much more of euery false word: and if of euery false vvord, much more of euery false Oath. To lye, of it selfe, is a sinne, saith *Musculus*. To adde an Oath to it is a double sinne. The Prophet complaineth of those that *speake deceitly*; *Psal. 12. 2.* how much worse are they that sweare *deceitfully*? their sinne must needs be very dangerous.

Now, of this *false Swearing* there are diuers kinds, all which are very haynous: for an Oath being twofold (as I shewed before) *Promissorie* and *Affertorie*, vvec are to know, that

that this sinne may be in eyther of them. First, in a *promissorie Oath*, and that two wayes : first, when by Oath *wee promise* that wee neuer meane to *performe*. Secondly, when hauing meant it simply at the Oath taking, wee afterward vncopstantly change our purpose, the thing being neyther vnlawfull nor impossible, but onely inconuenient : both these are no small sinnes, whether done in plaine or cunning manner.

What shall wee say then to that *impious doctrine* of the Church of Rome, which teacheth that *a man ought not to holde Faith with Heretikes*, whom they stile such as professe the *Apostolike* faith, reiect their idle inuentions, and renounce that *Antichristian Synagogue* ? by the entertayning of which doctrine, Gods Name and Maiestie is abused, fraud and treacherie maintayned, and contracts betweene Nation and Nation over-turned.

And what shall wee say to that

D 4 *impious*

1 In an Oath promissorie two wayes.

1 When we promise by Oath that we intend not.

2 When we intend at the Oath taking, but after change.

Hence is re-  
proued,

1 The impious doctrine of the Church of Rome.

2 The impious  
practise of the  
Pope of Rome.

Math. 5. 33.

Exod. 22. 11.

1 Sam. 20. 8.

2 Sam. 21. 7.

Ezek. 17. 18.

*Iuramentum mi-  
am hosti seruan-  
dum: non enim  
considerandum  
est cui, sed per  
quem iuras.*

Hierom.

Math. 19. 6.

*impious practise* of the Pope of Rome, who making himselfe equall vvith G O D, challengeth to himselfe power to dispense vvith a lawfull Oath, and to discharge Subiects from their sworne Allegiance to *Christian Princes*? What is it else, but a direct crossing of Gods sacred *Maiesstie*, who hath giuen expresse charge to *performe our Oathes*, as being made not onely to man but to God: and therefore called, *An Oath of the Lord*, Exod. 22. 11. So that our Oath must be performed to our very enemy. And *Ierome* giueth the reason; *for you must not consider to whom, but by whom you sweare.*

Whence vvee may boldly conclude, that notwithstanding the *Popes* relaxation, vvho hath no libertie to *laose*, vvhen G O D hath bound; no power to *seperate*, vvhen God hath *coupled*; no authoritie to *release* any lawfull Oath, vvherein is not onely a bond of man to man, but

but of man to God : notwithstanding (I say) this, our *Iesuites, Priests* & other *Papists*, who hauing sworne Allegiance to the *Kings Maiestie*, (as next vnder God) in these *Dominions Supream* *Gouernour*) doe afterward violate this lawfull Oath, denying his Supremacie. and maintaining the *Popes*, are guiltie of this horrible sinne of periurie. Wherefore it vvere to bee wished, they vvould herein follow the patterne of the auncient *Romanes*, though *Heathens*, vvwhose integritie vvvas such, that they vvould not breake Oath vvith their deadliest Enemies.

Amongst the rest, memorable is the Example of *Aulus Regulus*, vvho to keepe his Oath made to the *Carthaginians*, his mortall enemies, returned Prisoner to *Carthage*. And though not compelled for any other cause but his Oath : yet (as *Tully* saith of him) the loue neyther of his Country, nor of  
his

*Iesuites, Priests* and other *Papists*, who breake their Oath of Allegiance (notvvithstanding the *Popes Dispensation*) are guiltie of periurie.

The fidelitie of auncient *Romanes*.

*Tit. Liv.*  
*Aug. Gel.*  
*Valer. Max.*

A rare Example.

*Nec; cum charitas Patriæ retinuit, nec suorum: neque vero tum ignorabat, se ad crudelissimum hostem, & ad exquisita supplicia proficisci.*  
Cic. de Offic.  
Lib. 3.

2 In an Oath assertory, two wayes.

1 When we sweare a knowne vntruth.

2 When we sweare an vnknowne truth.

What Periurie is properly.

his owne, with-held him, when withall hee knew hee should goe to a most cruell enemy, and to exquisite Torments; which afterward hee sustayned till hee dyed, in the cruellest and bloudest manner that could be inuented. A shame then is it for Christians to come short of Heathens, whose onely guide was the light of Nature. And so much for Periurie in the first kinde.

The second kinde of Periurie is in an Oath assertorie: and that when we sweare eyther a knowne vntruth: or an vnknowne truth. The first is, when vve sweare that to be truth, which is certainly knowne to be vntruth. The second, when vve sweare that for truth which for the present vve surely imagine a falsehood, though in time to come it proueth to be truth.

So then it is plaine and manifest that in an Oath vvhether promising or affirming, Periurie is not so much swearing a thing false as swearing it falsely,



## for vaine Swearing.

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*falsely*, when heart and words agree not, and when the end thereof is deceit.

Vpon vvh<sup>t</sup> ground then is that Doctrine founded of *Equiuocation*, and *Mentall reservation*, which our double-barted aduersaries doe both teach and practise in time of danger. Whereby they iustifie that wicked speech in *Euripides*, detested of the very \* *Heathen* themselves, <sup>a</sup> *I haue sworne with my tongue, but not with my minde*. Like the fraudulent Oath of <sup>b</sup> *Cleomenes*, with his enemies, who sware a Truce for three dayes, and when they least thought of him, hee set vpon them and destroyed them in the night. Such are the Oathes of our periured *Priests* and *Iesuites*; (I can tearme them no better) who haue a tongue for the *Prince*, and an heart for the *Pope*, desiring diuellishly to deceiue those to whom they sweare. Which opinion and practise being admitted and receiued, doth not onely overthrow

*Non enim falsum iurare, peierare est: sed quod ex animi tui sententia iuraueris.*

Cic. de Offic.

Lib. 3.

Against the doctrine of Equiuocation.

\* Cic. Lib. 3. de Offic.

<sup>a</sup> ἡ γλῶσσ' ὁ μῶμαχ': ἡ δὲ φρεν' ἀμωμοτος.

*Iuravi lingua, mentem iniuram gero.* Eurip.

<sup>b</sup> Plutarch. in Lacon.

Which opinion  
and practise be-  
ing admitted,  
takes away the  
end of a lawfull  
Oath.

And excludeth  
the Authors of  
it out of Gods  
Kingdome.

Pfal. 24. 4.

Exhortation.

Ephes 4. 15.

Reason 1.  
Iniurious to  
God.

I  
In Lying and  
defrauding.  
Prou. 6. 17.  
1 Thes. 4. 6.

throw the end of a lawfull Oath,  
(which is the deciding of strife, and  
confirming of truth) but excludeth  
the Authors of it from Gods holy  
*Mountaine*: For, hee onely shall  
rest there, saith the *Prophet David*,  
*who hath not sworne deceitfully*,  
*Psal. 24. 4. But speaketh the truth in*  
*his heart.*

For our selues therefore that de-  
sire to partake of the ioyes of hea-  
uen, let vs be exhorted in the feare  
of God, *to follow the truth in loue*,  
and to beware of this sinne of Per-  
iurie, in what kinde so euer. And be-  
cause it is a sinne:

- 1 *Iniurious to God.*
- 2 *Pernicious to our Neighbour.*
- 3 *Dangerous to our selues.*

First, *iniurious to God*, and that in  
diuers respects:

First, in *Lying*, vvhich God ha-  
teth, *Pro. 6. 17.* And in *defrauding*,  
vvhich God reuengeth, *1 Thes. 4. 6.*

Secondly, in *defiling his blessed*  
*Name,*

*Name*, by making that a shelter for lyes : which is as much, as if the *Keeper of the Kings Seale*, should seale therewith Letters of Treason: so is it *no lesse* treason to the *King of Kings*, to seale and confirme a lye vvith his Name, which of it selfe is a *Tower and Sanctuarie* of veritie, *Prou. 18. 10.*

Thirdly, *in abusing his glorious Maiestie*, by making him a party in the sinne, and so contrarie to himselfe, as though hee vvere like the *Dinell, the father of lyes, Iohn 8.44.* And vvhat doe they herein, but ouerthrow his very essence? for, *take away his truth, hee ceaseth to be God.*

Fourthly, *in contemning his fearefull threatnings*, denounced against all that offend in this sinne: for what doth the periured person, but desperately tempt God, and (as it were) out-face him, prouoke, and dare him, according to his word, to inflict vpon him the deserued vengeance

2 In defiling his blessed Name.

Which is treason to the King of Kings.

*Prou. 18. 10.*

3 In abusing his glorious Maiestie.

*Iohn 8.44. Quid enim restat Domino, vbi sua veritate fuerit spoliatus? Iam Deus esse desinet. Calu. Instit. lib. 2. cap. 8. Sect. 24.*

4 In contemning his fearefull threatnings. The Periured person dareth God.

geance, which in his Oath he calleth for, if he sweare fallſely.

So we ſee in how many reſpects this ſinne is a diſhonour to G O D. Whence *Ieſhua* to bring *Achan* to confeſſion of the truth, ſaith, *My ſonne giue glory to the Lord God of Iſrael, Joſh. 7. 19.* Intimating, that by perurie G O D is greatly diſhonoured.

*Joſh. 7. 19.*

Reason 2.  
Pernicious to  
our neighbour.

And moſt of  
all, when in  
publike place  
of Iudgement,  
for there is  
wrong done  
1 To the Iury.  
2 To the Ma-  
giſtrate.  
3 To our  
Neighbour.

Secondly, as it is *iniurious to God*, ſo *perniſious to our Neighbour*. For hereby is the end of an Oath fruſtrated, diſcord preſerued, falſe- hood erected, iniuſtice maintained. And it is yet more pernicious, if in publike place of Iudgement: for there the periured perſon doth wrong to diuers. Firſt, *to the Iurie*, in drawing them to giue wrong ver- dict. Secondly, *to the Magiſtrate*, in drawing him to giue wrong iudge- ment. Thirdly, *to his Neighbour*, who is hereby much wronged and iniured.

Eyther:

Either :

*In his state, and goods.*

*Or, In his name, and credit.*

*Or, In his body and life.*

*Or, In his soule and salvation.*

Thirdly, and lastly, it is a sinne, as *iniurious to God, and pernicious to our Neighbour, so dangerous to our selues.*

For, by periuric men becomming *Diuels incarnate*; nay, in this regard beyond the diuel himselfe (of whom we haue not heard that euer he abused the name of God to confirme his lyes, but *fathers* them himselfe) they must needs draw downe the punishments of God vpon them. In the midst vwhereof (as one saith) they finde and feele that that God whom they haue inuocated is a fore angry witnesse, and reuenger of their falsehood: for so heethreatneth to be a *swift witnesse against false swearers*, *Malla. 3. 5.* and that very iustly: for an Oath consisting not onely of *innocation*, whereby they call God to vvitnesse, but also of *imprecation*, vwhereby

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Reason 3.

Dangerous  
to our selues.

Periured persons,  
*Diuels incarnate.*

Iohn 8. 44.

*Experiantur enim periuri in medijs pœnis, Deum quem inuocarunt, vere esse iratum testem, ac vindicem ipsorum perfidie. Thesaur. Theol. Math. Vogel.*

Iustly doth  
God punish  
perjured per-  
sons,

1 Here, and  
that

1 Inwardly.

*Introspecte in  
mentem illius,  
qui sit falso iu-  
raturus: vide-  
bis enim illam  
non posse acquies-  
cere, sed tumul-  
tuari, seipsam in  
crimen vocare,  
omni contumeli-  
arum & conuiti-  
orū genere vex-  
ari. Phil. Iu.  
de dec. præc.*

2 Outwardly.

vwhereby they call him to reuenge,  
and binde themselues to punish-  
ment if they sweare falsely; iustly  
may God take them at their vvord,  
and execute vpon them the desired  
and deserued vengeance. Whence it  
is, that he punisheth them both *here*  
and *hereafter*. First, *here* and that  
both *inwardly*, and *outwardly*.

First, *inwardly*, vvith a wounded  
conscience (and that at the very  
act) vvhich whosoeuer feeleth, need-  
eth no other *Iaylor or Hang-man*.  
*Doe but looke* (saith Philo) *into the*  
*minde of him, who is about to sweare*  
*falsely, you shall see that it cannot be at*  
*quiet, but vexed, troubled, of it selfe*  
*accused, and tormented with all kinde*  
*of checks and rebukes.*

Secondly, *outwardly*; and that  
diuers wayes: as

vwith losse { 1 Of estate.  
2 Of good name.  
3 Of libertie.  
4 Of life.

First,

First, sometime vvith losse of *Estate*. And so much the Lord threatneth, *Zach. 5. 4.* vvhere hee saith that *the curse shall enter into the house of him that falsely sweareth by his Name, and it shall remaine in the midst of his house, and shall consume it with the Timber thereof, and stones thereof.*

Secondly, sometime vvith losse of *good Name*; which the *Wise man* telleth vs, is *to be chosen aboue riches*, *Prou. 22. 1.* Yet this hath beene so stained by *Periurie*, with such a blot and blemish of infamie, as could neuer be wiped out vntill death; nay, hath often remained long after death. And surely it stands vvith *great equitie* that those who get credit to their falshood by dishonouring God, should haue the dishonour turned vpon their owne heads.

Thirdly, sometime with losse of *Libertie*. And ithus vvas King *Zedechiah* punished for the Oath broken vvith *Nabuebadnezar*: in  
E regard

1 Sometime with losse of Estate.

*Zach. 5. 4.*

2 Sometime with losse of good Name.

*Prou. 22. 1.*

And it standeth with greatequitie.

3 Sometime with losse of Liberty.

Ezek. 17. 19.

regard whereof, saith the LORD.  
*Ezech. 17. 19. As I liue, I will surely bring mine Oath that hee hath despised, and my Couenant that he hath broken, vpon his owne head. And so it came to passe, for Nebuchadnezzar by an Armie ouer-tooke him, slew his Sonnes before him, put out both his eyes, and carryed him to Babel, as it is in 2 Kings 25.*

2 Kin. 25. 5. 6. 7.

4 Sometime  
 with losse of  
 Life.

2 Sam. 21. 1. 9.

Lastly, sometime vvith losse of Life. Thus did GOD punish the Oath broken vvith the Gibeonites, not onely with famine three yeeres together, but with the death of *Sauls seauen sonnes, who were hanged vpon openly in the Mountaine, 2 Sam. 21.*

Examples here-  
 of haue beene  
 in this our  
 Land.

Earle Godwine

And to this purpose vvee may reade of, and it vvere not amisse to mention some example of latter times in this our Land. As of *Earle Godwine*, who wishing at the Kings Table, that the Bread might choake him, if he were guiltie of *Alphreds* death vvhom he had before slaine, vvvas presently choaked, and fell downe



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downe dead. So of a Widdow in *Cornebill*, vvho hauing sworne to deceiue a poore *Orphane* of her right, within foure dayes after cast her selfe out at a window, and brake her necke. So of the Woman vvithout *Aldersgate*, who hauing forsworne her selfe for Flaxe bought in *Wood-streete*, had (as shee desired) Gods iudgement shewed vpon her, vvvas sodainely stricken, continued some few dayes in grieuous torments, and so vvretchedly dyed. Many such examples might be alledged; but to these giue mee leaue onely to adde one more, of which vvee reade in *Ecclesiasticall History*, and it is worthy here to be recorded.

*Eusebius* reporteth of three lewd varlers that charged *Narcissus*, *Bishop of Ierusalem*, with a grieuous accusation, and the better to perswade it, confirmed it with Oathes. The first (if it were not true) wished to be burnt to ashes: the second, to be tormented with some cruell disease:

Wid. *Barnes*,  
*Corn. in Lond.*  
1574.

*Anne Aueris*,  
Wid. Feb. 11.  
1575.

A pittifull example.

Three lewd  
varlets that  
falsely accused  
*Narcissus*, *Eus.*  
*Eccles. Hist. lib.*  
6. cap. 8.

The iustice of  
God against  
periured per-  
sons.

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the third, to be *smitten with blind-  
nesse*. Innocent *Narcissus* being too  
weake to resist them, remoued, and  
hid himselfe in desert places for ma-  
ny yeeres. In the meane time, this  
hapned to those periured persons.  
The first, by the fall of one sparke  
of fire, in the night, had himselfe,  
house, and familie *consumed to ashes*:  
The second vvas *tormented* in his  
whole body, *with the same disease  
hee wished*. The third, seeing their  
ends, and fearing vengeance, con-  
fessed the mischiefe, and for it mour-  
ned and vvept till hee *lost both his  
eyes*. A lamentable *spectacle* for  
falle Witnesses, and periured per-  
sons. So we see how God punisheth  
them here.

2 Hereafter.

Mar. 26. 75.

Secondly, much more seuerely  
*hereafter*: if he do not punish them  
*temporally*, then (vvhich is vvorse)  
*eternally*. Vnlesse here they appease  
his anger (as *Peter* did) with Re-  
pentance and Teares, they may as-  
sure themselves of it, they cannot  
auoide

auoide it. Let them in this life escape the wound of *Conscience* within; and without, losse of *Estate*, *Name*, *Libertie* or *Life*, they cannot escape the losse of *Heauen*. But as they by this sinne haue renounced God, and giuen vp themselves vnto Sathan: so for this sinne G O D shall renounce them, and giue them vp into the hands of Sathan, the Prince of darkenesse. And no maruell: for they farre surpass Lyers in iniquitie, and therefore may vuell looke for the same portion, and that is, *in the Lake that burneth with fire and Brimstone*, *Reuel. 21.8.*

And yet notwithstanding, how common a sinne? and how largely spread ouer euery part of this Nation, and euery corner of this Citie, the eye of the Land, and beautie of the Kingdome? In publike *Courts of Iudgement*, may not monie hyre it? In private *Shops* and *Houses*, doth not the drosse of the vworld

Vnlesse they repent, they incurre losse of heauen.

They shall be giuen vp into the hands of Sathan :

And haue their portion with Lyers in the Lake, &c.

Application.  
A sinne common.

In Courts of Iudgement.

In Shops and Houses.

In Fayres and  
Markets.

In enery tri-  
fling bargaine.

More certainty  
in Heathens,  
swearing by  
false Gods :  
then in Chri-  
stians, swea-  
ring by the true  
God.

Whence iustly  
may God be  
at controuerſie  
with

this { Land,  
Citie.

cause it ? In open *Faires* and *Mar-  
kets*, doe not our couetous Caitifes  
use it ? In *enery trifling Bargaine*,  
Will not many a wicked wretch (to  
make good sale of wares ) by Per-  
iurie sell his soule to Hell ? In a  
word, may wee not finde in *Hea-  
thens* more certaintie , leſſe periur-  
ie, swearing by *Iupiter*, *Apollo*, and  
other false Gods, then in *Christians*  
swearing by the true G O D ? How  
iustly then may God proclaime a  
Controuerſie with this *Land* in ge-  
nerall, with this *Citie* in speciall,  
which is become a *Denne* for these  
*Wolues* to lurke in, a *Cage* for these  
vncleane *Birds* to keepe in, ( giue  
mee leaue to say ) a *Stie* for these  
filthy *Swine* to lye in, which vual-  
low in this sinne, and will not part  
with it; eyther for God, to whom it is  
so *iniurious* : or for their *Neighbour*,  
to whom so *pernicious* : or for *Them-  
selues*, to whom so *dangerous*. So wee  
ſee in the third place, Oathes are *un-  
lawfull*, when not in *Truth*.

Fourthly,

## for vaine Swearing.

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Fourthly, *unlawfull*, when not in *righteousnesse*; and that is, when wee sweare cyther vvithout *iust occasion*, or vvhen the *Matter* it selfe is not *iust* and lawfull: but forbidden by God, or else not in our power. And this is a great and grievous sinne, for a man to sweare not in a religious minde *to the glory of God*, and *good of Man*, but that which is contrary to *Pietie* and *Charitie*. So did *Iezabel*: she swore the death of *Elias*, *1 Kings 19.2*. So did *Ahith*: hee swore the death of *Elisha*, *2 Kings 6.31*. So did the *Jewes*: they swore the death of *Paul*, *Act. 23.12*. Thus also doe many in these dayes, who vpon euery little wrong, sweare to be reuenged of their neighbour, and to recompence *euill for euill*, vvvhich they should *ouercome with goodnesse*.

And in this kinde also doe offend those of the *Monkish* profession, who sweare:

4 Vnlawfull,  
when not in  
righteousnesse.

1

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1

2

He that swea-  
reth must take  
heede of two  
things, said So-  
phocles, *ne ledat  
amicos, ne peccet  
in Deos*.

*1 Kings 19.2.*

*2 Kings 6.31.*

*Acts 23.12.*

Thus doe those  
that sweare re-  
uenge.

*Rom. 12.17.21*

The Monkish  
fort also offend  
in this kinde.

E 4

1 Per-

Who sweare,  
1 Perpetuall  
Charitie,  
which dependeth  
vpon the gift of God.

1 Cor. 7. 9.

2 Voluntary  
pouerty, which  
is a breach of  
Gods ordinance.

Deut. 15. 4.

3 Regular O-  
bedience,  
which is a  
thraldome of  
the conscience.

Marke 7. 7.

1 Cor. 7. 23.

1 Perpetuall Chastitie.

2 Voluntary Pouerty.

3 Regular Obedience.

All which offend against the rule  
of righteousness.

The first, *Perpetuall Chastitie*, because it is not in their power, nor dependeth vpon their vwill, but vpon the gift of GOD. And in this regard, saith *Paul*, *If they cannot abstaine, let them marry.* 1 Cor. 7. 9.

The second, *voluntary Pouertie*, and wilfull beggerie, because it is a breach of Gods ordinance, vvhich is, *that there should be no beggar in Israel,* Deut. 15. 4.

The third, *Regular Obedience* to the will of Superiours, because it is a thraldome of the Conscience to the ordinances of men, vvhén in regard thereof vvee are onely bound vnto GOD : in vvhich sense, saith the *Apostle*, *Bee not the Seruants of Men,* 1 Corin. 7. 23.

All

All these kindes of Oathes are against Righteousnesse: and as in the making, so in the keeping: Nay, *that which is ill sworne, is worse obserued.* If the thing sworne bee cyther vnlawfull, or impossible, (vvhether it appeare so at the first, or bee discerned afterward) it is of no effect, and cannot binde vs.

And here that rule of *Isidore* is to bee remembred: *In euill promisses breake thy faith: in a dishonest vow change thy decree: and doe not that thou hast rashly vowed: wicked is the promise, that is performed with wickednesse.*

Well therefore did *Dauid*, who (in his rash passion) hauing sworne the death of *Nabal*, did after, by the aduise of *Abigail*, breake it: 1 Sam. 25. And vickedly did *Herod*, (that Murtherer and no Iudge) vvhich swore not so rashly but performed it as wickedly, Marke 6. 26.

As the making so the keeping of these Oathes are against righteousness.

*Quod male iuratur, peius seruatur.*

Vnlawfull Oathes binde not.

*In malis promissis rescinde fidem: in turpi voto muta decretum: & quod incaute ro-uisti, ne facias: impia est promissio, quae scelere impletur. Isid.*

Well did *Dauid* in breaking his Oath.

1 Sam. 25. 32.

Wickedly did *Herod* in keeping his Oath. Mak. 6. 26.

It

*Iusurandū vin-  
culum iniquita-  
tis esse non oportet.* Pet. Mart.  
loc. commun.

To keepe vn-  
righteous  
Oathes is:  
1 To make  
God an appro-  
uer of sinne.  
2 To breake  
our bond in  
Baptisme.

3 Vnlawfull,  
when not in  
Iudgement.  
When neither  
called thereto  
by order of  
Iudgement:  
nor able with  
Iudgement to  
discerne the  
nature of an  
Oath.

*Plut. Quæst.*  
Roman.

It standeth vs then in hand, to  
beware of swearing irreligiously,  
or *unrighteously*: (for an Oath must  
not be *the bond of iniquitie*) as also  
hauing sworne so, to craue pardon  
for it, and not to performe it: for  
that is, first, to make GOD an ap-  
prouer of sinne: secondly, to breake  
our *Oath of Allegiance*, made to  
God in Baptisme, whereby we haue  
bound our selues to obay his vwill.  
So vvee see in the fourth place,  
Oathes are *unlawfull* vwhen not in  
*righteousnesse*.

Lastly, *unlawfull*, vwhen not in  
*iudgement*, but rashly and vnadui-  
sedly: when neyther called therevn-  
to by order of *Iudgement*, nor able  
to discerne with *Iudgement*, and vn-  
derstanding, vwhat we doe vwhen  
wee sweare. Whence it commeth  
to passe wee take it in hand so fre-  
quently, so irreuerently. A thing de-  
tested of the very Heathen. And  
therefore it was an auncient Decree  
obserued of the *Romanes*, that  
when



when young men would sweare by *Hercules*, they should first goe out of the house wherein they vvere. A good meanes to keepe them from swearing lightly, when they had such time and leasure to bethinke themselves.

And surely, these *Heathen* may rise vp in Iudgement against the men of this generation, and condemne them, who take no space at all to deliberate, but with lesse regard and reuerence to the true God, then they had to their false Gods, audaciously take his Name in their mouthes, filling vp euery sentence in ordinary communication, vvith idle, vaine, and vnecessary Oathes, So we see in the last place, Oathes are *unlawfull*, when not in *Iudgement*. And so much shall serue to haue shewed what *Oathes* are *lawfull* what *unlawfull*.

Now come vvec to the vse of the vvhole former Doctrine concerning *Oathes*, both *lawfull* and *unlawfull*.

A commendable order obserued of the Heathen.

They may condemne the men of this generation.

Who haue lesse regard to the true God then they had to their false gods.

Now followeth the vse of all the former doctrine.

Vse 1.

For information,

1 Of our knowledge, that in some cases we may sweare, Against the error of the *Manichees* and *Anabaptists*, who altogether take away the vse of an Oath.

Their allegations, *Iam. 5. 12.*

*Mat. 5. 34.*

The answer.

The true meaning of our Sauiour.

*unlawfull.* And it affordeth to vs a two-fold vse :

1 For Information.

2 For Caution.

For information } 1 Of our knowledge.  
                          } 2 Of our practise.

And first, it serueth to *informe* our knowledge, that in some cases wee may sweare. Contrary to the opinion of the *Manichees*, since renewed, and taken vp by the *Anabaptists*, who altogether reiect the vse of an Oath, and refuse it, euen vwhen Authoritie requireth it: for the vpholding of which *heresie*, they cite for their authoritie, not onely the precept of Saint *Iames*, *Before all things, my Brethren, sweare not Iames 5. 12*, but of *Christ* himselfe, *Sweare not at all, Matih. 5. 34.* Whereas both *S. Iames* in the former, and *Christ* in the latter doth not forbid it, but restraine it. So that we may not therein vnderstand the prohibition of euery kinde of Oath, but onely of idle Oathes, and collusion

collusion of Oathes (as Bucer,) or swearing lightly and loosely (as Gualther,) or swearing in common talke (as Zanchius,) or rash and vnnecessary Oathes (as Ursinus,) or prinate and ordinary swearing (as Aretius, and Melancthon) or swearing by the creatures (as Beza, and Pellican.) In a word, it is plaine that the scope of our *Sauour* is onely to taxe the corruption of the *Pharisees*, vvho thought in their iudgement, and taught in their doctrine, that in the third Commandement vvas onely forbidden *Periurie*: and no *Periurie* but vvhen there vvas expressed the Name of God, or some other thing immediately pertaining to his seruice: otherwise, to *swear* and *forswear* by the Creatures, they thought no defiling of his Name, nor taking of it in vaine.

But our *Sauour* herein layeth to their charge both *Idolatrie*, *Periurie* and *impietie*. First, *Idolatrie*, in swearing by them, whereby they much dishonoured God, in giuing his worship

Bucer. in Mat. 5.  
Gualt. in Mat.  
Zanch. inter-  
tium Præcept.  
Vrsin. Catechis.  
pars 3.

Aret. prob. par. 1  
Melancth. in  
Mat. 5.

Bez. annot. in  
Matth.

Pell. in Mat. 5.

The scope of  
Christ is to  
reproue a two-  
fold error in  
the Pharisees.

I

2

Mat 23. 16.  
17. 18.

Leuit. 19. 12.

Exod. 20. 7.

Our *Sauour*  
chargeth them  
of a three-fold  
crime :

1 Idolatrie.  
Hil. 4. Can. sup.  
Mat.

2 Periurie.  
*Neq; enim Deus  
 heret in verbis,  
 sed mentem iu-  
 rantis spectat,  
 nec tam in sylla-  
 bis, quam in sen-  
 tentijs, honor &  
 contumelia no-  
 minis diuini con-  
 sistit.* Vrsin.

Catechis. pars. 3  
 quæst. 102.

3 Impietie.  
*Colligimus nul-  
 lam creaturam  
 tam paruo nobis  
 estimari debere,  
 vt ipsam rano  
 iuramento pollu-  
 amus.* Pell. in  
 Matth.

*Tantum opifi-  
 cem designat à  
 suis operibus,  
 Caluin. in  
 Iac. 5. 12.*

*Omnino, i. per  
 vllam rem crea-  
 tam.* Beza An-  
 not. Maio. in  
 Matth. 5.

ship to the creatures. Secondly, *Periurie*, in confirming a falshood by such an Oath, of it selfe no true Oath; yet so in the opinion of him that sweareth, who in this respect is counted guiltie. \* Thirdly, *impietie*, in <sup>a</sup> polluting the creatures by rash and false swearing, and so (though not directly, yet indirectly) polluting the Name of God: in as much as <sup>b</sup> *by these workes of his* (saith Caluin) *they point out the worke-man*; whose glory and Maiestie shineth in them, and thus the dishonour reacheth to God himselfe.

Now whereas he saith, *μὴ ὁμῶσαι ὅλως*, *Sweare not at all*: the vvord *ὅλως*, (*at all*) is to haue reference to the formes rehearsed, as by *Heaven, Earth, Ierusalem*, and such like, approued of the *Pharises*, reprobued of *Christ*.

Wherefore, his meaning is, *Sweare not at all*, that is, *not at all by any creature*, vpon vwhat pretence soeuer: nor *at all by God himselfe falsely*,

falsely or vnadvisedly; neither disorderedly, for affection: nor childishly, for imitation: nor desperately, for custome: nor cunningly, for deceit: other Oathes, which faile not in the conditions required, Saint Iames disliketh not, our Saviour condemneth not, vvhither they be publike Oathes, inioyned by authoritie: or \* *private* Oathes, vsed vpon necessitie, soberly, religiously, and reuerently, as is plaine by the examples of <sup>a</sup> Iacob to Laban, of <sup>b</sup> Ionathan to David, of <sup>c</sup> Booz to Ruth, and diuers other.

We may say then to the Anabaptists, as Christ to the Sadduces, they are deceived, not knowing the Scriptures. Were that misinterpretation of theirs allowed, Christ should haue condemned what his Father had ordained, and destroyed the morral law, vvhich hee came to fulfill, *Math.* 5. 17.

In the second place therefore, it serueth to *informe* our practise: and it doth instruct and teach vs, *not to feare*

*Nec affectu, vt perturbati: nec imitatione, vt parvuli: nec consuetudine, vt scelerati: nec fclitie, vt deceptores, Pell.* in Matth. 5.

\* *Prinata iuramenta, qua sobrie, sancte, reuerenter, necessarijs rebus adhibentur, damnare nimis periculosum fuerit. Calvin. Instit. lib. 2. cap. 8. sect. 27.*

<sup>a</sup> Gen. 31. 53.

<sup>b</sup> 1 Sam. 20. 12.

<sup>c</sup> Ruth 3. 13.

Math. 22. 29.

*Christus damnare nec voluit, nec potuit, quod pater instituit. Pel. Mat. 5. 17.*

2 For information of our practise:

it teacheth vs  
not to feare to  
take an Oath  
vpon iust occa-  
sion.

Reason.

1

2

3

\* 1 King. 8. 31.  
Psal. 63. 11.  
Esa 48. 1.

The religious  
swearer shall  
be rewarded.

Vse 2.

For caution.

To beware of  
vaine Oathes.

Reason 1.

It is a trans-  
gressing of the  
Commande-  
ment:

feare to take an Oath, (when neces-  
sitie requireth) both *publike* and  
*private*: but willingly to doe it, when  
there is sufficient warrant for it: so  
shall

1 *A good cause be furthered.*

2 *Authoritie obeyed.*

3 *\* God himselfe much honoured.*

For it is a part of his seruice, and  
such a part as is \* sometime put for  
his whole seruice: and therefore to  
be refused no more then *Prayer*, or  
any other *worship* of God. Rightly  
to sweare is to sanctifie his Name,  
for which the *religious* swearer shall  
bee rewarded, as surely as the *pro-  
phane* swearer shall be punished. And  
so much of the vse for *information*.

Now as it serueth to *informe vs*,  
so withall to *warne vs*: to *warne vs*  
to beware of *vaine* Oathes, and to  
take heed of *unlawfull* swearing.  
And the rather for these *considera-  
tions*.

First, because it is a *transgressing*  
of Gods Commandement. It is a *sta-*

*intie*

ture enacted in the high Court of Parliament in Heauen, by the King of Kings, and Lord of Lords: *Thou shalt not take the Name of the Lord thy God in vaine.* Nay more: there is also a *threatning* annexed therevnto, vvhich there is to no other law, saue onely to the *second*: to shew, that as *Idolatry*, so the *abuse of his name* of all other sinnes shall not escape iudgement. And from the *Father* come we to the *Sonne*, who in his *Gospell* will not haue vs to sweare at all, but to *let our communication be yea, yea; nay, nay.* And hee is not vvithout his *reason*: for *whatsoeuer is more commeth of euill.* And Saint *Iames* the *Penman* of the *holy Ghost*, is very earnest in the same precept: *before all things, my brethren, sweare not.* And he also giueth a good *reason*, *least ye fall into condemnation.* It behoueth vs then to abstaine from it, in regard of this *Law*, and *Satute*, confirmed vvith such strong *reason*, both by *God the Fa-*

F

ther,

1 Of God the Father.

Exod. 20. 7.

Reason.

For the Lord will not holde him guiltlesse, that taketh his Name in vain.

2 Of God the Sonne.

Mat. 5. 34. 35.

36. 37.

Reason.

For whatsoeuer is more, commeth of euill.

3 Of God the holy Ghost.

Iam. 5. 12.

Reason.

Least you fall into condemnation.

Reason 2.

It is a great  
vilifying of  
God.

Be it either by  
other things,  
Or by his  
Name,

Which is not  
to be polluted  
by common  
vse.

*Mercu. Trisme.  
Nomen eius pro  
prium ob reue-  
rentiam quan-  
dam pronunciare  
vulgo, & temere  
non licebat.*

*Martil. Ficin.*

\* Claud. Min.  
com. in Alciat.

ther, of whom it was enacted; and  
by God the Sonne, of whom ratified,  
and by God the holy Ghost, of whom  
renewed.

Secondly, it is a great vilifying of  
God: be it either by other things, or  
by his Name: If by other things, wee  
debase him, in preferring them be-  
fore him, and making him inferiour  
to them. If by his name, vvee doe  
also debase him, in making him a  
common witnesse, and so prophaning  
him. The Name of God is to bee  
had in high account, and great reue-  
rence; and therefore not to be pollu-  
ted by common vse. *Mercurius  
Trismegistus* was in such respect a-  
mongst the *Egyptians*, that in reue-  
rence of him it was not lawfull to pro-  
nounce his name commonly and rash-  
ly. \* *Haro*, Duke of Normandy,  
would haue his name so terrible, that  
at the very hearing of it men should  
crouch. If the names of sinfull men  
haue beene had in such respect, what  
reuerence may wee thinke due to the  
name of God?

The



The *Name of God* (as one saith) is a *Name* to be feared, a *Name* to be admired, a *Name* to be praised :

To be feared for power,

To be admired for wisdom.

To be praised for goodnesse.

And therefore let this *Name* be continually in thy mouth, but (*ad precandum, non iurandum*) to pray to it, not to sweare by it; for that is to *debase* and *villifie* his *Name*, who is a *great God*, and therefore *fearfull*: a *wise God*, and therefore *wonderfull*: a *good God*, and therefore *praiseworthy*. So saith that sweet *Singer*, His *Name* is to be praised from the rising of the *Sunne* to the going downe of the same, *Psal.* 113. 3.

Thirdly, it peruerteth the use of our speech: for that was giuen of God to no other end but to speake the language of *Canaan*, and to glorifie our *Creatour*. Now when it passeth these bounds, limited thereunto by creation, and taketh his *Name* in vaine: this faculty of speech

*Nomen* terribile, admirabile, laudabile. Terribile, quantum ad potentiam: admirabile, quantum ad sapientiam: laudabile, quantum ad bonitatem. Bonauent. expos. Orat. Domin.

*Lyra* in his Glosse on Eccles. 23. 13. Deut. 28. 58. *Psal.* 8. 1. *Psal.* 113. 3.

Reason 3.

It peruerteth the use of our speech.

Which was giuen vs to glorifie God.

By this it is abused to the dishonour of him that gaue it.

*Est namque impium eo ore turpia loqui, quo sacratissimum nomen Dei profertur.* Phi Iud. de dec. præcep.

Reason 4.

It is the cognisance of Sathan, & badge of prophaneſſe.

Swearing, a more vaine sinne then any other.

Hee that maketh no conscience of this, will make no conscience of other.

is abused to the dishonour of him that gaue it. For, a wicked thing is it (saith Philo) to speake filthily with that mouth, wherein is vittered the most sacred name of God. It defileth the mouth, it peruersteth the speech, it abuseth the tongue, which by right of creation should serue as a Trumpet to sound forth his glory.

Fourthly, it is the very cognisance of Sathan, and badge of prophaneſſe. And such a one as vseth it, may well be termed a wretched person: for hee will make no conscience of any sinne, that maketh no conscience of this sinne, this vaine sinne, for excuse whereof he hath not any shew of outward good to pleade: neither credit, as the malicious reuenger: nor profit, as the couetous Usurer: nor preferment, as the dissembling flatterer: nor pleasure, as the vncleane adulterer. Wee may well thinke then that the common swearer vwill not sticke at any of these sinnes, vnlesse more for disgrace and

and danger, then for any feare of God. Hee that will sinne for *nothing*, will sinne for *something*: and what dare not hee doe, that dares prophane Gods holy *Name*, wearing it, and tearing it like his old cloathes? It is therefore a sure signe, set downe by *Salomon*, as of a godly man, *to feare an Oath*, so of a wicked man not to respect it. *Eccles. 9. 2.*

I haue read of an *Harlot*, vvho hauing three sonnes, tolde her husband, that one of them onely vvvas his: whereupon at his death he bequeathed his estate to him, vvho should be found out to be his naturall sonne. The Sonnes fell at contention; the matter came to tryall: The *Iudge* to decide it, commanded that their Fathers dead body should bee set against a tree, and hee that could shoote nearest his heart, should be his heyre. The two *Bastards* shot, the third refused it, and vvvas much offended with the other for doing it. By which *naturall loue*

F 3

they

*Eccles. 9. 2.*

*Destruct. vitiorū*  
pars 4 cap. 17.

A fit example  
for this purpose.

Those that  
griue at the  
abuse of Gods  
name, shew  
themselves the  
sonnes of God.

Those that  
feare it not, no  
sonnes, but ba-  
stards, and Sa-  
thans slaues.

1 Kings 3.26.

Reason. 5.  
It maketh vs  
lyable to the  
wrath & iudge-  
ment of God.

Exod.20.7.

they concluded him the *naturall sonne*, and gaue him the inheritance: So they that truly loue God, and cannot indure but griue to heare his *Name* abused, shew themselves to be the true *Sonnes* of God, *chosen* in Christ, *called* to Christ, *iustified* by Christ, and to be *glorified* with Christ: but those vvretches that feare not to wound Christ, and to shoote at his heart with *Oathes*, as with *Arrowes*, crying with the Harlot, *Diuide him, diuide him*, are no *Sonnes*, but *Bastards*; no *Sheepe*, but *Goates*; no *Seruants* of GOD, but *Slaves* of *Sathan*; no *heyles* of *Heauen*, but *fire-brands* of *Hell*.

Fiftly, and lastly, it is a sinne, that maketh vs liable to the wrath and iudgement of God. It is the Word of *Almightie* God himselfe; *The Lord will not hold him guiltlesse that taketh his Name in vaine*. And as surely as it is threatned, so it shall be executed. A Sword of vengeance hangeth ouer their heads, and they draw

draw downe Iudgements vpon  
themselues, both *in this life*, and *in  
the life to come*.

First, *in this life*, the Lord denoun-  
ceth many, great, wonderfull, and long  
plagues, against those that feare not  
his glorious Name, Deut. 28. 58. And  
this the Prophet Zachariah in his  
fift Chapter saw in the *vision* of the  
*flying Booke*, in length, *twelue cubits*,  
in breadth, *tenne cubits*, vvherein  
were vvritten the *curfes* that goe  
forth against the Swearer: vvhich  
shall *never be forgotten*, for they are  
recorded in a Booke: they are not  
*few*, but *many*; for it is a *long* and  
*broad Booke*: they come *swiftly*,  
not *slowly*; for, it is a *flying Booke*.  
And vvhath the Prophet saith, hath  
not Experience found true? hath  
not this *flying Booke* beene scene  
amongst vs? Beloued, this our Land  
hath not wanted Examples.

Witnesse the Example of \* one  
(of vvhom vvee may reade in the  
*Acts* and *Monuments*) that being

1 In this life.

Deut. 28. 58.  
59. 60. 70.  
Zach. 5. 1. 2. 3.

A Booke of  
curfes against  
the Swearer.

They shall be  
remembred:

They are many.  
They come  
swiftly.

The flying  
Booke hath  
beene scene a-  
mongst vs, in  
this Land.

Examples.  
\* Iohn Peter.  
Fox. Act. &  
Mon.

## The Lands mourning.

a horrible swearer and blasphemer, it was vsuall vvith him to say, if it bee not true, *I pray God I may rot ere I dye.* Thus commonly hee tooke Gods Name in vaine, and yet not in vaine: his vvish was not frustrate; for hee *rotted* away indeede and so *died* in misery.

Witnesse the Example of the \* young *Gentleman* of *Cornewall*, vvho in company with other *Gentlemen*, beganne to sweare and vse ribauld speech: being reprovved for it, hee swore the more, and raged worse and worse. At length, passing ouer a great Bridge, and an arme of the Sea, he so spurred his horse, as that he sprang cleane ouer vvith the man on his backe, vvho as hee was going, cryed, saying, *Horse, and man, and all to the Diuell.*

Witnesse lastly, the Example (to name no more) of a *Seruingman* in *Lincolne-shire*, who for euery trifle had an vse to sweare no lesse Oath, then Gods *precious blood*: hee

\* A Gentleman  
of *Cornewall*.  
*Ibid.*

In the time of  
King *Edward*.

A warning for  
Gentlemen.

A Seruingman  
in *Lincolne-shire*.  
*Perk. Gon. of*  
*Tongue.*

hee vvould not be warned by his friends to leaue it. At last, hee was visited with grieuous sicknesse; in the time whereof hee could not be perswaded to repent of it; but hearing the Bell to toll, hee did most hardly, in the very anguish of death start vp in his bed, and swore by his former Oath, *that Bell tolled for him.* Whereupon immediately, the bloud abundantly from all the ioynts of his body, as it vverein streames did issue out most fearefully, from *mouth, nose, wrests, knees, heeles, and toes,* withall other ioynts, not one left free, and so dyed.

Mee thinketh, these, and such like *fearefull warnings* from heauen should sinke into the heart of those, whose tongues being set on fire of hell, speake nothing without an Oath.

Oh then *consider* of these, ye *that forget God, least he teare you in pieces, and there be none to deliuer you.* Let these be *Examples* to you, least

A warning for Seruingmen.

A lamentable spectacle.

Fearefull warnings.

Psal. 50. 22.

2 In the life to  
come.

2 Pet. 3.9.

God setteth  
vpon the score.

Exod.20.7.

The Swearer  
may passe with-  
out punishment  
here :

But not here-  
after.

least you bee made *Examples* to o-  
thers.

And yet *alas*, here is not all.  
Might the Swearer here stay, and  
dye like a bruit beast, well were the  
case with him : but here is onely the  
beginning of his woe. At the houre  
of death *vengeance waiteth at the  
dore* : and vwhen his *body* shall bee  
*without life*, his *soule* shall be *with-  
out God*. In this life God is *patient*  
toward him, *to lead him to Repen-  
tance*. But if his long suffering be  
abused, G O D setteth it vpon the  
score, and will one day call him to  
a fearefull reckoning, the vvord is  
passed out of his mouth, hee shall  
not be *held guiltlesse*. He may here  
happily passe vvithout *punishment*;  
nay, vvithout *controulement*. But  
if *Magistrates* (as GODS *Jury* on  
earth) forgetting the *Iudges* charge,  
giue vp *false verdict*, and cannot  
finde him guiltie, the chiefe *Iudge*  
of the world, when at his great ge-  
nerall *Affise* of the whole earth hee  
sitteth



sitteth in his Iudgement-seate vpon life and death, will not hold him guiltlesse, but *commit* him, *condemne* him, *pronounce sentence* against him, *commit* him close Prisoner to *Sathan*: Take him *Taylor*, *binde* him hand and foote, *cast* him into the *Dungeon* of *darknesse*, there to remaine (without *baile* or *maine-prize*) in perpetuall torments, where their *worms dyeth* not, and their *fire neuer goeth* out. There shall be the portion of vngodly Swearers.

I speake not of those, that may seldome *slip* thereinto by *infirmities*, but of those that *practise* it continually. In the one sort, it is as a rebellious *Servant*: in the other, as a Lordly *Tyrant*. In some it is as a *bad Tenant*, that will not depart after many warnings; and as an *unbidden guest*, that *intrudeth* himselfe and *wanteth* a *roome* to sit in: these though they fall, rise by repentance, and so escape Iudgement. In others, it sitteth as a *King* in his *Throne*,  
it

The chiefe Iudge shall *condemne* him and *commit* him to perpetuall imprisonment in the *dungeon* of *darknesse*. Marke 9. 44.

I  
Swearing is in some as a *bad Tenant*: Or as an *unbidden Guest*.

2

In others as a  
King in his  
Thorne.

They make a  
trade of it.

And these  
without re-  
pentance fall  
into condem-  
nation.

James 5. 12.

it *raigneth*, it *ralet*, and *continueth*.  
Their hardnesse of heart is such,  
they make euen a trade of *blaspheming* God, and *griening* his Spirit  
by *hellish* Oathes: and for these *Hell*  
*gapeth*, the *Diuell wayteth*. *Hell* *ga-*  
*peth*, ready to *consume* them: the  
*Diuell wayteth*, ready to *deuoure*  
them. If here (while God offereth  
grace) they quench not the *flame*  
of his vvrath with the *teares* of Re-  
pentance, it shall *burne* hot a-  
gainst them, and that in *Hell Fire*:  
their *Tongues* and whole *bodies* shall  
for euer bee *tormented*; they shall  
continue to *blaspheme* God among  
the *dammned*; their *portion* is *perdis-*  
*tion*, their *end* is *condemnation*, James  
5. 12.

These *Reasons* then may cause vs  
to *beware* of *vaine Swearing*; which  
*transgresseth* Gods *Law*, *vilsifieth* his  
*Name*, *peruerteth* our *speech*, is the  
*Cognisance* of *Sathan*, and *fore-run-*  
*ner* of *Iudgements*, both *temporall*  
and *eternall*.

Now

Now, because notwithstanding all this against it, *Swearers* thinke they haue something to pleade for it, vvhetherby ( if not to *defend* it, yet ) to *excuse* it: I shall here by your patience, not thinke it amisse, to take away the chiefe *Obiections* alledged in behalfe of it. To let passe their *Scriptures*, vvhich make not for them, but against them, allowing onely ( as hath beene shewed ) of a *lawfull*, and *religious Oath*.

It vvill first be *objected*, that it *graceth* their *speech*, and is an *ornament* to their *phrases*. But is it a *grace* to thy *speech*, to *disgrace* him that gaue it? Is it an *ornament* to thy *tongue*, to *dishonour* him that made it? Cursed bee such *grace*, *woe* to such *Eloquence*, as rob- beth G O D of his due *Glory*. It is *loathsome* in his *Eyes*, *harsh* in his *Eares*, *stinking* in his *Nostrils*. And such gaine no *credit*, but lose *reputation*, lose it vvith God, lose it with

Now follow to be answered the chiefe obiections alledged in excuse of common swearing.

Obiect. 1.

It is a grace to their speech.

Answer.

Cursed be such grace as rob- beth God of glory.

2 Such gaine no credit but lose it.

Obiect. 2.

It is a generall  
custome.

Answer.

Exod. 23. 3.

*Multitudo pec-  
cantium pecca-  
tum exagge-  
rat, non extenuat.*

Musc. app. ad

Psal. 15. de Iur.

Gen. 37. 20.

1 Kings 18. 22.

Ierem. 44. 15.

Acts 7. 57.

Matth. 27. 22.

Prou. 11. 21.

Gen. 7. 23.

with those that feare God, and shew themselves to be no Gallants, but slaves and servants, euen to Sathan himselfe, the Prince of darkenesse.

It will secondly be *obiected*, to be a generall custome; the most part use it, few or none *refraine* it, vnlesse a few *singular* spirits, too nice and *curious*. But these must consider the precise charge of GOD himselfe, *Exod. 23. 2. Thou shalt not follow a multitude to doe euill. For by multi-  
tude of sinners the sinne is aggrava-  
ted, not extenuated.* It excused not the *inhumanitie* of Iosephs Brethren, nor the *Idolatry* of Baals Prophets, nor the *obstinacie* of those that withstood *Ieremiab*, nor the *crueltie* of those that stoned *Stenen*, nor the *impietie* of those that crucified *Christ*. In euery one of these, most voyces carried it, yet was not the offence any whit the lesse.

And as it *excuseth* not from *sinne*, so it *exempteth* not from *Iudgement*. It saued not the olde World from *drowning*,

## for vaine Swearing.

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drowning, nor Sodome from burning, nor the *Israelites* from perishing. Nay, the number in all these kindled GODS indignation, and cryed the lowder in his eares for vengeance. In this case then, that counsell of one is good, *Live as a few*, that with a few thou mayst walke worthy of Gods Kingdome. And that of our Sauour, Enter in at the strait gate. Alledge not the number of Swearers to iustifie thy swearing: though it bee the broad way, vvalke not in it. Colde comfort is it to goe to hell for companie: happier shall it be for thee to be one of those few, that had rather haue their *soules* drop out of their bodies, then a vaine Oath out of their mouthes.

But it will thirdly be objected; they do it from no bad minde, no wicked intent: but their hearts are good, they meane vvell, and therefore to be borne with. But this excuse is both *frivolous*, and false. First, *frivolous*, and to no purpose: for by thy  
words

Gen. 19. 24.  
Numb. 15. 9.

*Vive vt pauci,  
vt cum paucis  
inueniri merca-  
ris in regno Dei,*  
Cassian.

Math. 7. 13.

Obiect. 3.  
They haue no  
euill minde or  
intent.

Answer.  
This excuse is  
1 *Frivolous*.

Math. 12. 37.

2 False.

Math. 12. 34.

He that feareth  
God in heart,  
cannot abuse  
him in word.

If the minde  
blesse him, the  
tongue cannot  
blaspheme him  
Iam. 1. 26.

Obiect. 4.

They sweare  
no deepe but  
little Oathes.

Answer.

All vain Oaths  
are condem-  
ned, be they  
great or small.

words thou shalt be iustified, and by  
thy words thou shalt be condemned,  
Math. 12. 37. And if of euery idle  
word, then much more of idle Oaths  
must wee giue account at the day of  
Iudgement. Secondly, it is not onely  
frivolous, but false; for our Sauiour  
tellet<sup>h</sup> vs plaine, that out of the  
abundance of the hart the mouth spea-  
keth. Matth. 12. 34. The Treasure  
vwill be knowne by the Metall;  
the Fountaine by the Water; the Fire  
by the heate; the Sunne by the light,  
the Tree by the fruit. Canst thou  
feare God in heart, and abuse him  
in word? Can thy minde blesse him  
and thy tongue blaspheme him? No,  
If thou refraine<sup>st</sup> not thy tongue, thy  
religion is in vaine, Iam. 1. 26.

But it will fourthly be objected,  
they sweare no deepe Oathes, as by  
God himselfe, or by the parts and ad-  
iuncts of Christ, but little Oathes, as  
by the Masse; or, by our Lady; or, by  
faith, troth, and such like. But euen  
these Oathes vwill not excuse: for  
in

in a matter of *importance*, that requi-  
reth an Oath, wee must (as hath  
beene shewed) vse the *Name of God*.  
On the other side, in a *trifle* vvee  
must not *swear at all*: Our *Yea*, and  
*Nay* (saith Christ) must serue the  
turne. All *vaine* Oathes are con-  
demned, be they *deepe* Oathes, or  
*little* Oathes. And for these, if thou  
be not *sorrowfull*, and God *mercifull*,  
thou shalt finde none so *little*, but  
*deepe enough*, none so *light* but *heavy*  
*enough*, none so *small* but *great e-*  
*nough* to send thee downe into hell.

And as for that common swea-  
ring by our *Faith* and *Troth*; how  
vaine a thing is it vpon needlesse oc-  
casion? For our *Faith* and *Troth*,  
(as one saith) are the *most precious*  
*Iewels we haue*. Now there is none  
but a *bankrupt* that will lay the  
best *Iewell* in his house to *pawne* for  
euery small *trifle*. So when wee lay  
these to *gage* for euery vvord vvee  
speake, it sheweth we are *bankrupts*  
*intrush*, and that we are of very *small*  
G credit.

Matth. 5. 37.  
ὃ γέγονε τὸ  
πράγμα; ἄρ-  
νησις ἀπακο-  
λοῦθ' εἶπω· γέ-  
γονε τὸ  
πράγμα;  
συγκατάθε-  
σις βεβαιῶ-  
τω, χωρὶς  
τῆς πρὸς ἐ-  
τερον ἐπι-  
τάλῃς.

Basil. concion. in  
Psal. 15.

Swearing by  
Faith and  
Troth, a vaine  
thing.

A. Dent.

It sheweth vvee  
are bankrupts  
in truth, and of  
very small cre-  
dit.

Obiect. 5.  
They sweare  
no lye, but  
truth.

Answer.

*Euangelica veritas non recipit iuramentum, cum omnis sermo fidelis pro iureiurando sit.* Hier. in Mat. 5. 34. Zach. 5. 4. Exod. 20. 7.

<sup>a</sup> *Sive mendaciter, siue inutiliter.* Lyra in his Glosse on Eccl. 23. 10.

<sup>b</sup> *Ex saepe, multumque iurando, nascitur & per iurium, & impietas,* Phil. lib. de dec. præc.

<sup>c</sup> *Nemo est qui frequenter iurat, qui aliquando non peierat: sicut qui consuevit multa loqui, aliquando loquitur importuna.* Au. in Mat. 5.

credit. Otherwise vvee would not bring forth these *precious Jewels* but vpon some waighy occasion.

But it will fiftly be *objected*, they sweare *no lye*, but that which is *true*, and they know to be *certaine*. To vvhich I answer: first, if it be so, it needeth no Oath: our faithfull word may serue in stead of an Oath. For God hath threatned, as to punish him, that *sweareth by his name falsely*, so not to hold him *guiltlesse that taketh his name vainely*. So that there is a *curse* for him that sweareth <sup>a</sup> *whether falsely, or to no purpose*.

Secondly, I answer with <sup>b</sup> *Philo Iudæus*, that of much and often swearing commeth both *per iurie* and *impietie*. And with that learned Father, S. <sup>c</sup> *August.* none there is that often sweareth, but sometimes he forswareth: euen as he that is wont to speake much doth sometime speake out of sea-

son



son. And therefore the safest course in this case is, to follow the precept of a very <sup>d</sup> Heathen Poet; *ὅρκου δὲ φεύγε καὶ δυνάτως ὀμνούς*, *Shun* (saith hee) *an Oath, when thou maist iustly take it.* For, swearing begetteth <sup>e</sup> *facilitie, facilitie custome, custome Periurie*: the very <sup>f</sup> *occasion* whereof we should shunne, saith one. Now, & put out the fire there can be no flame: take away the sword, there can be no murder: so sweare not at all, there can be no periurie. Periurie is a dangerous pit, saith a <sup>h</sup> Father, He that sweareth is nigh to it, he that sweareth not, farre from it: false swearing is deadly, true swearing dangerous, no swearing secure: vvee see it true in <sup>i</sup> *Saul*, a horrible swearer, a damnable forswearer, 1 Sam. 19.

But it will <sup>\*</sup> *sixtly* be objected, they are urged thereunto by *necessitie*, they shall not otherwise be beleued.

*qui iurat iuxta est, qui non iurat, longe. Falsa iuratio exitiosa, vera periculosa, nulla secuta.* Aug. in Iacob. 5. 12. <sup>i</sup> 1 Sam. 19. 6. 15.

<sup>\*</sup> *Object. 6.* They sweare to be beleued.

<sup>d</sup> Menander.

*ὅρκῳ μὴ χρῶ*  
Periander.

<sup>e</sup> Aug. ad conf. de mend. c. 15.

<sup>f</sup> Non penitus iurare prohibuit, sed occasionem periurij evitare docuit. Greg. in Mat. 5.

<sup>g</sup> Cesset ignis, & incendium non fit: subtrahere gladium, & homicidium non permittitur: sic tolle iuramentum, & periurium non fit. Chrys. om. 12. op. imp. cap. 52.

<sup>h</sup> Periurium præcipitium est:

Answer.

1

Rather lose credit with men, then reputation with God.

2

*Aut parum bene sentis qui iurat, de eo cui iurat; aut diffidit is, qui iuramentum exigit. Pellic. super Matth.*

1

2

It is a shame to our selues, that wee are not beleued.

The cause of others incredulitie is our falsehood.

I answer: first, shall there bee any *necessitie* to moue thee to grieue and displease thy Creator? Doeſt thou preferre thy credit *with men*, before thy reputation *with God*? Surely, in this case thou shouldſt rather chuse not at all to bee *credited*. Better that men *unjustly* suspect thee, then G O D *justly* condemne thee.

But secondly, in saying they will not else *beleene thee*, thou art *uncharitable to others*, and *shameſt thy selfe*. *Uncharitable to others*, in censuring them as distrustfull and suspicious of thee, which argueth themſelues also to bee guiltie of falsehood. *Shameſt thy selfe*, in that thy credit is so cracke, thy word is not any thing worth without an Oath. For therefore thou swearest, because thy simple vvord is of no credit. And what is the cause men are so *incredulous* and *suspicious* of thee? It is thy *wauering* in thy words, thy *deceit* in thy *dealings*, thy *unfaithfulnesse* in

in thy promises, thy falsehood in thy sayings, thy inconstancie in thy speeches. No manuell then, thy saying is so little respected: wouldest thou on the other side haue thy word credited? I shall tell thee a farre better way then swearing. Be true and vnblameable in all thy dealing and follow the rule Saint *Ierome* giueth, (*que dixeris. potes iurata*) that which thou hast spoken, suppose it as sworne. *Ma*ne not cunningly, speake not dissemblingly, deale not deceitfully: but be sincere in heart, true in words, faithfull in werkes. So shall men credit thy bare saying, more then anothers Swearing: for it is not the Oath (saith one) that giueth credit to a man, but a man to his Oath.

So then, thy common swearing is to no purpose at all: for if thou beest knowne to bee vpright in words and deedes, thy word shall goe currant, and decide any matter, inasmuch as thou makest more

G 3

account

The best way to be credited is to be true & vnblameable in all our dealings.

*Hieron. ad Cel. v.*

Be true

in { Heart,  
Words,  
Workes.

I. D.

I

*Quid enim opus est iuramento, vnoquoque de alio optime & sentiente & sperante? Pellic.*

An honest  
mans word is  
better respect-  
ed then a dou-  
ble dealers  
Oath.

*Ioh. Dow.*

\* *W. W.* on  
*Hof. 4. 2.*  
Swearing and  
Lying are In-  
mates.

Hee that will  
dishonor God,  
will deceiue his  
neighbour.

account of that, then another of his  
Oath.

If on the other side to vse *double dealing*, that causeth thy very  
Oath to bee *suspected*, and not so  
much *respected* as an honest mans  
Word. And surely wee may vvell  
*suspect* a common Swearer: for,  
(*qui deierat, peierat,*) He that often  
sweareth, often forsweareth. And  
we haue little cause to belecue such  
a one: for (as \* one saith well to  
this purpose) *Swearing and Lying*  
for the most part are *In-mates*, and  
dwell both under one rooffe, and walke  
hand in hand, like the Theefe and the  
Recciner; or as the Usurer and the  
Broker. It is to bee feared, that a  
common Swearer is a Lier: he that  
feareth not the one, feareth not the  
other: hee that will dishonour God,  
will deceiue his Neighbour: hee that  
maketh no Conscience of the first  
Table, will not make any Conscience  
of the second. If thou beest not  
then beleueed, the more is thy shame,  
the

the *disgrace* is thine owne, and *blame* thy selfe for it.

But it will seauenthly be *objected* of others, they confesse this ordinary swearing to be *haynous* and *griuous*: onely now and then they are *moued* thereunto in *their anger*, when they are *crossed* and *offended*, and then they cannot refrain themselves.

But this is the worst *excuse* of all the former: and such as these I can compare to none so fitly as to *fooles* or *mad-men*, vvhoo (as wee say) if they bee stricken, *strike their next fellows*. These, in farre worse manner, doe for the *displeasure* and *wrongs* they receiue of men, *revenge* themselves *upon God*. If vpon the least occasion they be *moued* and *prouoked*, then by a *multitude* of *Oathes*, they set vp (as it were) their Flagge of defiance *against Heauen*, and proclaime warre *against Christ*, it shall cost him a *Stab*, as though hee were the sole cause of their

Obiect. 7.  
They doe it  
onely in their  
anger.

Answer.  
Such as pleade  
this, are like  
fooles and  
mad-men.

For the wrongs  
they receiue of  
men, they re-  
venge them-  
selves vpon  
God.

The like they  
doe in their  
sports and re-  
creations.

If they be crof-  
sed in them,  
God shall be  
crossed in his  
honour.

*Tam facile &  
primum est supe-  
ros contemnere  
testes. Iuuen.*

Like mad-dogs  
they flye in  
their Maisters  
face who fee-  
deth them.

And neuer did  
them hurt, but  
good.

Acts 17. 28.

Lamen. 3. 22.

discontentment. The like they doe  
in their *sports* and *recreations* : let  
them be *crossed* in their carding,  
dicing, bowling, or any other *Pas-  
time*, they spit out their venome  
against the *Lord of glory* : and if they  
indure any losse, they vwill make  
God himselfe pay for it. So prone  
and ready they are to dishonour  
God.

But oh vile wretched Creature,  
whosoever thou art : why shouldest  
thou thus, like a *mad Dogge*, flye  
in the face of thy *Maister* that fee-  
deth thee, easing thy stomacke vp-  
on his sacred *Name*, vwhensoever  
thou art *grieved* and *offended* ? Hee  
neuer did thee *hurt*, but hath ever  
beene a *gracious* God vnto thee, in  
whom thou *linest* and *monest*, and  
from vvhom thou enioyest all  
things, and of whom, and vvhose  
*mercy it is*, that thou art not *con-  
sumed* : and wilt thou make him this  
requitall ? Must others *wrongs* be  
*reuedged* on him ? for by thy *Hel-  
lish*

*lish Oathes thou hurtest not them, thou hurtest thine owne soule thou hurtest and dishonourest God. He it is that is prouoked, and his holy Spirit is grieved, as thou shalt one day know, and feele to thy vvoe, without vntained repentance.*

But it will lastly be *objected*, they vtterly *detest* it, and when they haue done it at vnawares. they *desire* God to *pardon* it : but they haue got a foolish *custome*, and they cannot *leane* it.

I answer. First, in that they say they *detest* it, it appeareth to bee false. Were it so, they vvould not make a trade of such a knowne sinne; nay, they would neuer be at rest and quiet, vntill they were well wained from it. And what if (when they haue sworne) they *desire pardon*, will God heare and accept such a Prayer? Can they hope, hee will *forgiue* it, vvhen they still *continue* in it? what are they herein, but like the *Iewes* who despightfully *crucified*

By their hellish Oathes they hurt not others but God and their owne soules.

Obiect. 8.  
They sweare by reason of custome.

I  
Answer.  
Did they hate it, they would not continue in it.

Their asking forgiveness shall not excuse them.

They are herein like the Iewes.  
Mark. 15. 18.

It is no other  
thing but a  
mocking of  
God.

Gal. 6. 7.

2

*Hoc est seipsum  
accusare, magis  
quam excusare,*  
Gr. Musc. app.  
ad Psal. 15. de  
Iur.

It will not ex-  
cuse a theefe,  
but the sooner  
condemne him.

How then can  
God acquit  
such as daily  
robbe him of  
his glory?

fied Christ, and yet in words *salute*  
him, with *Haile King of the Jewes*.  
So for these, to make a *Prayer* like  
a flash of *Lightning*, and yet *conti-*  
*nually* without ceasing to *grieve* God  
by this sin; what is it else but a *mac-*  
*king* of God, who *will not be mocked*,  
Gal. 6.

Secondly, in that they pleade  
long *custome*, they doe not at all  
*excuse*, but the more *accuse* them-  
selues. For, it is as if the *Theefe*  
should pleade at the *Barre*, that hee  
hath beene so long *accustomed* to  
*robbing*, that he cannot *leave* it.  
Would the *Iudge* take this *excuse*  
for good? or not rather the sooner  
*condemne* him, as more iustly deser-  
uing to be *hanged*? And can vvee  
thinke, that the Lord will *acquit*  
such notorious *Fellones*, as make it  
a daily practise to *robbe* him, and  
to *bereau*e him of his dearest ho-  
nour? wee cannot thinke it. If *cu-*  
*stome* will not *excuse* the *Theefe*  
for his *stealing*, not the *Murderer*  
for



## for vaine Swearing.

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for his *killing*, nor the *Adulterer* for his *whoring*; how shall it excuse the *Swearer* for his *Swearing*? for euery sinne, by how much the more *common* and *customable*, by so much the more *hainous* and *deteftable*. If once to sweare vainely be a sinne, then is customable Swearing a *crying* sinne, and must needs (being a *higher* trespasse) incurre the *higher* condemnation. And so much for answer to such *Obiections* as are vsuall in the mouthes of prophane Swearers.

Wherefore seeing the *Reasons* are so *forcible* on the one side, and the *Excuses* so *frivolous* on the other side; let euery one endeouour to breake off this sinne by repentance, being *carefull* to leaue it, *zealous* to hate it, *resolute* to forsake it; to which end, vse the best *meanes* against it: as,

First, *beware of any thing* that may seeme to *giue way* to it, as the vse of earnest *protestations*, which is the  
next

Euery sinne, by how much the more *customable*, by so much the more *deteftable*.

And the more *damnable*.

Exhortation,  
To breake off  
this sinne.

Meanes to be  
vsed against it.  
1 Beware of  
that which  
may giue way  
to it, or cause it.

1.

2.

3.

James 1. 19.

Ephes. 4. 26.

2 Bridle thy  
Tongue, and  
be wary ouer  
it.

Psal. 39. 1.

Be as wary as  
thou wouldest  
be in a suite of  
Law.

next doore to it : or any thing  
that may seeme to *cause it*. As if it  
be from a *proud* spirit, desire of *glo-*  
*ry*; *strive* to *subdue* it : if from a *co-*  
*uētous* spirit, desire of *gaine*; *seek* to  
*suppresse* it : if from an *impatient*  
spirit, *outragious fury*; *labor* to *con-*  
*taine* it. Take Saint *Iam*'s coun-  
sell; *Be slow to Wrath*. Take Saint  
*Paules* counsell; *Be angry, but sinne*  
*not*.

Secondly, to the ende this  
Sinne may fall into a Consump-  
tion, *Set a bit in thine owne mouth*,  
and *curbe* in therewith thy *Tongue*,  
that slipperie piece of flesh, that  
in this kinde thou *offend not with*  
*it*. If thou vvert in *suite of Law*,  
for any matter that concerneth  
thine *Estate*, how vvarry wouldest  
thou be ouer thy *words*, least thou  
shouldest any vway vwrong thy  
selfe. In this matter that concer-  
neth thy *Soule*, bee as *warie* and  
*watchfull*, least thou *wrong* both  
*G O D* and *thy selfe* : *G O D*,  
of

of his *Glory*, and *thy selfe* of *Heauen*.

Thirdly, *haunt not the company of those that vse it*; but make choise of such company as vwill rather *reproue* it, and not at any time *requisie* it, vnlesse vpon vrgent *necessitie*. It is a sinne not a little *contagious*, the *Plague* it selfe not more *infectious*. The safest course to escape it, is not to come within the aire of it.

Fourthly, *consider seriously the grievous punishments* that haue followed vaine Swearers in all ages, which (being \* *threatned alike* to all) our selues also may feare without amendement. Some haue had their *tongues swelling*, others their *mouths burning*: some haue beene *strucke madde*, others *sodainly dead*. In a word, of all other sinners, they haue tasted *iudgements*, many in *number*, great in *measure*. And (which is vvorst of all,) to make vp their *Woe*, they haue plunged *Body* and

3 Haunt not the company of those that vse it.

4 Consider the grieuous punishments of it.

\* Deut. 28. 58. 59. 60. 61.

Of all other sinnes, it hath not escaped punishment.

5 Desire God  
to keepe the  
doore of thy  
lips.

Phil. 2. 12.

Psal. 141. 3.

The second  
part; the effect,  
Mourning.

And Soule into eternall condemna-  
tion.

Lastly, commend thy selfe by  
prayer vnto *Almightie God*, for the  
helpe and assistance of his holy Spi-  
rit. Hee it is, that *worketh in vs both  
the will and the deed*: and therefore  
let *Dauids* desire be euer thy desire,  
*Set a watch, O Lord, before my  
mouth, and keepe the doore of my lips,*  
*Psal. 141. 3.* By these meanes wee  
shall be the better inabled to *disinure*  
our *Tongues* from the common vse  
of *Oathes*.

And so much shall serue to haue  
spoken of the first part of my Text,  
*Because of Oathes*. It now remay-  
neth that I hasten to the other.

### The Land mourneth.

IN vvhich vvords there is mini-  
stred an *Ocean* of matter, vvhich  
I shall *swimme* through as fast as I  
can, and briefly runne ouer it, least  
the time ouerrunne me.

The

The *Prophet* telleth vs in this latter part, that the effect of *Swearing* is *mourning*; by vvhich hee vnderstandeth not onely *Iudgement*, but the very *griefe* and *bitternesse* that followeth of it; because wee are not so sensible of the *iudgement* it selfe, as of the *paine* that waiteth vpon it. The childe vwould not care for the *rod*, vvere it not for the *smart* that commeth after it. No more would vves at all feare *iudgements*, but that they procure a *feeling*, which is the cause of *mourning*. In this terme then here vsed, he giueth vs to vnderstand, that it is such a *iudgement* as leaueth a sting behind it. Hence obserue the *reward*: first, of *sinne* in *generall*; secondly, of *vaine Oathes* in *particular*.

First, the *Prophet* here sheweth vnto vs the reward of *all sinne*: for *under these* (saith *Caluin*) are other *sinnes* contained: for which also hee might truely say, *the Land mourneth*; for what euill euer befell cyther *Per-*  
*son*

He vnderstandeth not only *iudgement*, but the *griefe* and *bitternes* that followeth it.

It is such a *iudgement*, as leaueth a sting behind it.

The doctrines.

I

2

1 The reward of *sinne* in *generall*.

*Sub adulterijs, & periurijs comprehendit alia scelera.* Ioan. Calu. præiecit in hunc locum.

<sup>a</sup> Gen. 7.23.

<sup>b</sup> Gen. 19.24.

<sup>c</sup> Exod. 12.8.

<sup>d</sup> Numb. 16.32.

<sup>e</sup> Iosh. 7.25.

<sup>f</sup> Esth. 7.10.

<sup>g</sup> Dan. 5.6.

<sup>h</sup> Mat. 27.7.

<sup>i</sup> Dan. 4.30.

<sup>k</sup> Gen. 4.16.

<sup>l</sup> Gen. 3.24.

<sup>m</sup> 2 Pet. 2.4.

Sinne hath  
caused this our  
Land to  
mourne, diuers  
ways :

I By Sword.  
Openly.

son or Nation, but vickednesse  
brought it, sinne caused it? This  
vvas it, that caused the <sup>a</sup> Floud to  
destroy the old World, <sup>b</sup> Fire and  
Brimstone to consume Sodome, <sup>c</sup> the  
Sea to drowne Pharaoh, the <sup>d</sup> Earth  
to swallow vp Chorah. This was it,  
that was the cause of <sup>e</sup> Achans sto-  
ning, <sup>f</sup> Hamans hanging, <sup>g</sup> Belshaz-  
zars trembling, <sup>h</sup> Iudas despairing.  
This was it, that barred <sup>i</sup> Nebuchad-  
nezzar out of mens presence, <sup>k</sup> Cain  
out of Gods presence, <sup>l</sup> Adam out  
of Paradise, <sup>m</sup> Angels out of Hea-  
uen. And how often did it cause  
God to punish his owne people, this  
people of Israel, vvho vvcre as the  
apple of his eye, and signet vpon his  
right hand? In a word, vvhat need  
I trauell farre for examples? haue  
not our sinnes had the like effect?  
haue not they caused this our Land  
many times to mourne?

Hath it not sometime mourned  
by the Sword, both (in time past)  
of enemies openly assaulting it, and  
(since

(since more lately) of enemies closely *undermining* it, attempting by *plots, treasons, and conspiracies*, to subuert State and Religion, Church and Common-wealth.

Hath it not (a second way) *mour-  
ned* by *Famine*, as many a poore  
Country soule can witnesse? hath  
not God depriued them of the *staffe  
of Bread, made our fruitfull Land bar-  
ren, and the Hearbs of euery Field to  
wither, for the wickednesse of them  
that dwell therein?*

Hath it not (a third way) *mour-  
ned* by *Sickenesse*? euen by the Pestilence, that walketh in the darkenes,  
and the plague that destroyeth at  
noone day, with diuers other strange  
diseases, which haue (as in *Dauids*  
time) swept away *thousands*, and  
tenne *thousands* in our streets?

Hath it not (a fourth vway) *mour-  
ned* by *Pouertie*? What mea-  
neth then such *crying and complain-  
ing in our streetes?*

Looke vpon the generall part of

H the

Closely.

2 By Famine.

Ezek. 4. 16.

Pfal. 107. 34.

Ierem. 12. 4.

3 By Sickenes.

Pfal. 91. 6.

4 By pouertie.

Pfal. 144. 14.

the Land, doe they not vvant that abundance they haue formerly inioyed? and vvhat a number daily *change*, and fall from *prosperity* to *misery*, from *plenty* to *pouerty*, from *bravery* to *beg gery*?

5 By vnseasonable weather.

Leuit. 26. 19.

Hath it not (a fift way) mourned by *vnseasonable weather*, quite contrary to the course of nature? hath not God one while made the *Heauens as Iron*, the *Earth as Brasse*, and the Clouds to denie their moysture? hath he not another while (and that within the space of these few dayes) caused the Heauens to *mourne*, and *shed teares* by immoderate *showers*, because our hard hearts cannot *mourne*: and the earth to be ouervvhelmed with *floods* and *inundations*, because of the vniuersall *flood*, and *deluge* of *sinne*?

By the death of hopefull Prince Henry. Nouemb. 6. 1612.

Lastly, to let passe other *iudgements*, and onely to put you in minde of one more. Hath not the *Land* mourned euer since *November* last, (my heart melteth to mention it) by



by the death of a Prince, the glory of Peeres, and pasterne of Princes: Prince HENRY by name; a vertuous, a religious, a couragious Prince, the very ioy of our hearts, the hope of our Land, and our very securitie, for the continuance of our Peace. Well, notwithstanding; the Lord hath taken him from vs, and for our sinnes wee are of him deprived, as of him unworthy. Thankes be vnto God, there is yet a remnant of that Princely Progenie, which the Lord long preserve, and (no doubt) hee will preserve, if the crying sinnes of the Land doe not too much prouoke the fire of his wrath to kindle against vs. Hee hath giuen vs hope of it, by the late Marriage of that \* blessed couple the Noble Prince, and the Vertuous Lady, whom the LORD increase and multiply. But howsoeuer (Men, Brethren, and Fathers,) this is a faire warning, and such a warning as is not too lightly

For our sinnes  
he was taken  
from vs.

There is yet a  
remnant of  
that Princely  
Progenie.  
And hope  
there is of the  
continuance  
of it.

\* Freder. the 5.  
Count Palatine  
of the Rheine,  
&c. Princessse  
Elizab. Febru.  
14. 1612.  
But yet this is a  
faire warning.

And to be laid  
to heart of vs.

Amos 8.10.

Micah 1.8.

Lam 5. 15. 16.

So shall God  
multiply his  
blessings vpon  
those branches  
which remaine.

to be passed ouer, and already to be forgotten, as generally it is : but rather to *turne our Feastes into mourning, and our songs into lamentation: with Micah, lamenting like the Dragons, and mourning like the Ostriches: and taking vp Ieremiahs mournefull Complaint in the last of his Lamentations. The ioy of our heart is gone : our daunce is turned into mourning : the crowne of our head is fallen : woe now vnto vs that we haue sinned.* Thus are vvee to lay it to heart, and make right use of it, that so God may be pleased to double and treble his Blessings vpon those goodly *Oline Branches* vvhich remaine, and neuer proceede so farre at controuersie with vs, as to turne our *Beth-el* to *Beth-auen*, the house of his Service, to a house of *vanitie*.

And thus vvee see how Sinne hath brought woe vpon the Land; and how it hath beene the cause of many a Mourning, and is yet like

## for vaine Swearing.

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like (if it beare sway) to cause many more.

What should all this teach vs, but first, to bewayle it; secondly, to preuent it : bewayle sinne past ; preuent it for time to come. Let all *Estates* and *Callings*, from the highest to the lowest, leaue and forsake their darling sinnes : *Magistrates*, their conuincence , and too much winking : *Iudges*, their partialitie, and too much fauouring : *Patrones*, their theft, and *Church-robbing* : *Ministers*, their soothing vp, and flattering : *Lawyers*, their subtiltie, and delaying : *Courtiers*, their policie, and dissembling : *Citizens*, their pride, and deceiuing : *Gentlemen*, their wracking , and oppressing : *Country-men*, their lawing , and contending : and enery one of these their coueting.

So shall vvec haue *Beautie* for *Ashes*, ioy for mourning , and the garment of gladnesse for the spirit of beauiuesse.

Vse.

1

2

Exhortation  
to

Magistrates.

Iudges.

Patrones.

Ministers.

Lawyers.

Courtiers.

Citizens.

Gentlemen.

Country-men.

All.

So shall vvec  
haue ioy for  
mourning,  
Isay 61. 3.

H 3

If

## The Lands mourning

Jonah 3. 10.

Luke 15. 20.  
So shall God  
imbrace vs, ac-  
cording to his  
promise: With-  
out exception,

1 Of Time.  
Ezech. 18. 27.

2 Of Persons.  
Mat. 11. 28.

3 Of Sinnes.  
Esay 1. 18.

On the other  
side.

<sup>a</sup> Gen. 9. 22.

<sup>b</sup> Heb. 12. 16.

<sup>c</sup> Iosh. 7. 21.

<sup>d</sup> 1 Sam. 25. 11.

<sup>e</sup> 1 Sam. 18. 9.

<sup>f</sup> 1 Kings 21.

<sup>g</sup> 2 Kings 9. 12.

<sup>h</sup> Dan. 4. 27.

If thus with *Ninine*, wee repent of the euill *against God*, God will repent of the euill *against vs*. If now with the *prodigall childe*, wee come to *our selues* by repentance, our Father will imbrace vs, and haue compassion vpon vs, according to his *Promise*: his promise without exception, eyther of *Time*, or of *Persons*, or of *Sinnes*. Without exception of *Time*; for hee is ready to doe it *at what time soener*, Ezech. 18. Without exception of *Persons*; for, *Come vnto me all heauy laden*, *Matth.* 11. 18. Without exception of *Sinnes*; though they be *crimson sinnes*, or *scarlet sinnes*, *Esay* 1. 18.

But on the other side, if our <sup>a</sup> *Chams* continue their *scoffing*, our <sup>b</sup> *Esnas* their *Prophaning*, our <sup>c</sup> *Achans* their *theening*, our <sup>d</sup> *Nabals* their *coueting*, our <sup>e</sup> *Sauls* their *hart-burning*, our <sup>f</sup> *Ababs* their *oppres-sing*, our <sup>g</sup> *Iezabels* their *whoring*, our <sup>h</sup> *Nebuchadnezzars* their *vann-ting*, and all of vs our *sinning* and  
rebel-

rebelling against the King of Hea-  
 uen: our Land shall continue mour-  
 ning, G O D shall continue *smiting*:  
 nay, hee will bring a greater plague  
 upon vs, which wee shall not be able  
 to escape: his eye shall not spare vs,  
 neither will hee pittie vs, and though  
 wee cry aloud in his eares, hee will not  
 heare vs. Pray vvee may with  
 Dines, but not be heard. Weepe we  
 may with Esau, but not be pittied:  
 Knocke wee may with the Virgins,  
 but be denied: Call wee may upon  
 him, but hee will not answere. Earely  
 may wee seeke him, but we shall not  
 finde him. And so much for the  
 first thing here obserued; the reward  
 of sinne in generall.

The time being almost spent,  
 whispereth in my eare to folde vp  
 that which remayneth in a narrow  
 compasse, and to wind vp in a word.  
 Many other points there are be-  
 hinde: I shall but onely name  
 them.

From the reward of sinne in

H 4 gene-

If we continue  
 sinning, our  
 Land shall  
 continue  
 mourning.

Ierem. 11. 11.

Ezek. 8. 18.

Luke 16. 24.

Heb. 12. 17.

Math. 15. 12.

Prou. 1. 28.

2 Thereward  
of vaine Oaths  
in particular.

Let swearers  
be as merry as  
they will, they  
must one day  
mourne:  
Vnlesse they  
preuent it.  
Math. 5. 4.

Doct.  
The ground  
of true mirth  
is not sinne, but  
pietie.

Vse 1.  
Only the god-  
ly may be true-  
ly merry.

generall, vvee should haue come  
to consider the *reward of Oathes*  
in particular, vvhich is the very  
*bitternesse of iudgement*; they shall  
end in *mourning*.

Let swearers be as iolly and mer-  
ric, as they will, they must one  
day *mourne* for their *mirth*; and  
happy shall it be for them if in this  
life they may *preuent* it. *Preuent*  
it they may, if they *mourne* heere.  
Blessed are such, saith our *Sanjour*,  
*for they shall be comforted*. Let  
them then *lament* it for time past,  
let them *auoyde* it for time to  
come, and they that *feare* to taste  
of this *mourning*, let them *feare* to  
*swear*.

Hence also vvee may note,  
(and I shall but note it) that the  
*ground* of true *mirth* is not *sinne*, but  
*pietie*: for as *sinne* is the cause of  
*mourning*, so is *godlinesse* of true *re-  
ioycing*.

Whence it followeth; first, that  
onely the *godly* may be truly *mer-  
ric*:

rie: for, by Christ their *debtis* are paid; their *Bills* are cancelled, and by God (the best pay-maister) they are sure to be rewarded; whence their ioy is *\* vnspokeable*, and passeth vnderstanding. Secondly, that the laughter of the wicked is, but *† like the crackling of Thornes*, soone set on fire soone put out: and that their Mirth is but *ᵇ madnesse* as Salomon tearmeth it: their ioy like the ioy of a mad-man, vvhich laugheth vvhē others pittie him. Woe to such saith Christ: for they shall waile and weepe. Luke 6. 25.

But to hasten from the *Passion* to the *Patient*, the last thing to be obserued, is, the generalitie of this Mourning. It extendeth to the whole Land, it is not personall but nationall. Because of Oathes the Land mourneth.

The reason is, first, because the nature of this sinne is so horrible, that G O D thereby is highly provoked to punish not onely those that

Psal. 103. 3.  
Luke 12. 32.

\* 1 Pet. 1. 8.

Phil. 4. 7.

2 The laughter of the wicked is as the crackling of Thornes.

<sup>a</sup> Ecclef. 7. 8.

<sup>b</sup> Ecclef. 2. 3.

Their ioy like the ioy of a mad-man.

Luk. 6. 25.

The last thing, the generalitie of this mourning.

It is not personall but nationall.

## Reason 1.

*Quatenus*, the whole Land doth tolerate it, it is their sinne.

## 2

Where there is false swearing the whole land is wronged, and it cannot stand.

## Observat. 1.

This greatnesse of this sinne : which appeareth,

1 By Gods great hatred against it.

2 By the great pollution which it worketh.

It pulleth downe vengeance one the Land,

that *commit* it but euen those that *tollerate* it, whose sinne also it is, being appointed to reforme it. Secondly, because vvhere there is *false Swearing*; there the *subiect*, and so consequently the whole *Land*, is vvronged : and thus *Iustice* being *subnerted*, the *Common-wealth* cannot stand. Hence may be inferred two conclusions.

1 The greatnesse of this sinne.

2 The danger of suffering it.

The *greatnesse* of it appeareth : first, by Gods *great hatred* against it, whose punishment thereof overtaketh the whole *Land* : secondly, by the *great pollution* which it worketh, in that it maketh all *obnoxious*, and is able to pull downe the *vengeance* of GOD, not onely vpon the *Swearers* themselves, but also vpon the whole *Land* : and the like doth it also vpon the *Family* wherein they liue : so saith the



the Sonne of Syrach : *The plague shall neuer goe from the Swearers house.*

Secondly, as great is the sinne, so great is the danger of tollerating this sinne in a Common-wealth : for it eateth like a Mothe, fretteth like a Canker, and is the ruine of the whole State and Kingdome. Hence it followeth :

First, that the Magistrate is by sharpe lawes to repressse it. *Augustus* the Emperour, gaue charge to the Pretors of Rome (*ne patereitur nomen suum obsolescere*) not to suffer his name to be worne thread-bare. Such care should Christian Magistrates haue of the Name of God, and not permit it to be polluted by common Swearing, a Sinne vsually punished of all Rulers in all Nations : as of the Romanes with throwing downe from a Rocke : of the Egyptians with losse of Head : of the Grecians, with losse of Eares : of the Scythians with losse of Goods :

of

And on the familie where it is vsed.

*Eccles. 23. 11.*

Obseruat. 2.

The great danger of tollerating this sinne in a Common-wealth.

Whence it followeth :

1 That the Magistrate is by sharpe lawes to repressse it.

*Sueton. in vita August.*

Notorious Swearers punished of the Romanes.

Egyptians.

Grecians.

Scythians.

*Maximilian.*

*Iustinian.*

*R. Lewes.*

*Henry the first.*

\* A Duke, 40. shillings; a Lord, twentie; a Knight, or Gentleman, tenne; a Yeoman, three shillings foure pence; a Page, to be scourged.

2 Swearers in this kinde are no good Subjects.

They commit treason against the King and State.

of *Maximilian* the Emperour, with forfeiture of money: of *Iustinian* the Emperour, vvith putting to death: of *King Lewes* of France with searing their lips: lastly, of *Henry the first* of England, who ordained within his owne Palace, for euery Oath a \* payment to the vse of the poore. It were in like manner to be wished some sharpe Law vvere now enacted against it, in euery both publike and private gouernment: that so our *Senatours* might banish it out of the Land, and our *householders* out of their Families, least themselves also come to smart for it.

Secondly, hence it followeth, that Swearers in this kinde are no good Subjects. Good Subjects they cannot be, because they sinne against the whole Land, take away the peace of it, bring downe Iudgements vpon it: and so commit Treason not onely against Christ, but against the King and State: the vvhole Land

*Land and Kingdome fareth worse for their sakes. So saith the Prophet Ieremiah; Because of Oathes the Land mourneth.*

And thus ( Right Honourable, Right Worshipfull, and Well-beloued Christians ) you haue heard this *Complaint of Ieremiah* plainly *handed* vnto you: A *Text* very *needfull* for these secure times. And therefore pardon mee for making choise to speake of no other; euen in this famous *Land*, the *glory* of *Europe*; and in this Mother-Citie, the *glory* of the *Land*; and in this *publike place* of Assembly, the *glory* of the *Citie*. And now giue mee leaue to conclude vvith Application.

Notwithstanding this Sinne of *Swearing* hath beene shewed to be to our *Soules a Dagger*, to our *Tongues a Canker*, and both to our *selues* and the *Land* euery way so *dangerous*: yet if wee take a *suruey* of the state of our times, wee shall finde

This Text is needfull to be handled

in this { *Land.*  
*Citie.*  
*Place.*

Application.

Wee come not  
short of Israel  
in this sinne.  
Mat. 26.

Ioh. Dow. Lect.  
on Hof. 4. 2.

It is a sinne  
largely spread  
and common-  
ly vsed.

1

2

3

1 In all places.

2 In all busi-  
nesses.

3 Among all  
Persons.

Noble-men.

finde that herein we come not short  
of *Israel*. Nay, contrariwise vvee  
finde, that it was vsuall vwith them  
to rend their *Garments* when they  
heard Gods name blasphemed, which  
thing (as one saith) if wee should  
doe in our dayes, we should neuer  
goe in whole apparrell, and the whole  
wealth of the Land were scarce suf-  
ficient to clothe the people of it. So  
largely is it spread, and so commonly  
is it vsed:

1 In all Places.

2 In all Busineses.

3 Of all Persons.

First, in all Places: it aboundeth in  
the Court, swarmeth in the Citie,  
raigneth in the Country. Secondly,  
in all Busineses: Men cannot meete  
and part, eate and drinke, buy and  
sell without it; it is the Scale of e-  
uery Bargaine. Thirdly, among all  
Persons, of all callings and conditi-  
ons whatsoeuer: Noble-men, vwho  
should shew by their Vertue true  
Nobilitie,

## for vaine Swearing.

III

*Nobilitie*, and shine by their *example* to many other, *dishonour* God, and *debase* themselves, becomming *slaves* to *Sathan* by this odious sinne. *Magistrates* doe not draw out the *Sword* against it; it walketh *unpunished, uncontrouled*: nay, themselves are *guilty* of it, when as they should *correct* it. And herein the *Turkes* doe much out-strip vs, who admit no idle *Swearer*, of what *quality* soeuer, to any office of *Government*. From *Magistrates* I had like to haue come to blame the *Tribe of Levy*; and I would to *God* it were not to be found in some of vs: *reformers* of others; herein to be *reformed*; Oh tell not it in *Gath*, nor *publish* it in the *Streets* of *Afskalan*, least the *Daughters* of the *Philistines* reioyce, least the *uncircumcised* triumph. Passe we on to *Gentlemen*, it is their greatest *glory*: the way to shew themselves *generous* and *valorous*, is by setting their *Tongues* against *Heauen*, and *abusing* that *Name*, at which

*Magistrates.*

*Guliel. Tripol.*

*Ministers.*

2 Sam. 1. 20.

*Gentlemen.*

Servingmen.

Tradesmen.

Math. 16. 26.

All sorts of  
people.

Yong children.

which they should tremble. Their *Servingmen* herein match them, if not exceede them: the multitude of *Oathes* (and that from the basest of them) pierceth the *Heauens*, and cryeth for vengeance in the *Eares* of the *Lord of Hosts*. Come wee from them to *Tradesmen* both in *City* and *Country*, how doe they seeke by this sinne to gaine the world, and to lose their owne *Soules*?

In a word, whom may not God summon to his high Court for this sinne? yong and old, high and low, rich and poore, men and women, maisters and seruants, fathers, and Children, I, and that young *Infants* before they can goe perfectly, or speake plainely, or scarcely tell their owne names, they can readily sweare by Gods Name; and in this they grow faster then in their stature. Thus all kindes of persons season their mouthes with *Oathes*: this plague is rise in euery part of the Land: Where shall a man passe, but

## for vaine Swearing.

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but hee shall heare them sent forth out of mens mouthes (like a flocke of Birds) by *hundreds* together? enough to make the *Ground* to cleane asunder, and the clouds to fall vpon their heads, were not God vvonderfull in patience. If they were gathered together as the *Frogs* of *Egypt* swet vp into an heape, the Land would *stincke* of them. Our Oathes. if they were *registred* would fill many *volumes*: no maruell, God hath for vs a *volume* of *carsets*. And how doth the Land abound with *new fashions* of Oathes, as well as of *cloathes*: no maruell, wee are *punished* with *new* and *strange* diseases. What should I say more of this sinne? Pardon mee if I cannot *part* with it. If we should *hold* our *peace*, the *stones* would *speake*. What good *Minde* can but *griene* to *conceiue* it? what *Heart* but *bleede* to *thinke* vpon it? what *Eye* but *weepe* to *see* it? what *Eare* but *tingle* to *heare* it?

I

Well,

A man cannot passe, but hee shall heare Oathes in euery place.

Volumes of Oathes.

Zach. 5. 2. 3.

New fashions of Oathes.

Exhortation.

Mat. 7. 13.

Ephes. 4. 20.

To the Lord  
Maior, Aldet-  
men, and She-  
riffes of London.

\* Pſal. 82. 6.

Well, (to draw to a conclusion) let gracelesse *Ruffins* runne on in this sinne, let the *most part* of men, goe on this *broad way*, beloued (*Brethren and Fathers,*) *We haue not so learned Christ.* For vs then, that professe our selues *Christians*, let vs *suffer the words of exhortation.*

And you (my *Lord*, with your Honourable Fraternitie on the Bench) let mee the vnworthiest of Gods *Messengers*, in the feare of God *exhort* you: and let God and his ordinance *preuaile* with you, for the *Reformation* of this sinne, which you haue heard to bee no small sinne, but a *Crimson Sinne*, a *Scarlet Sinne*. First, bee *carefull* to *refraine* it in your selues: then bend your *Authoritie* to *reſtraine* it in others. You are Gods *Lientenants* here on earth, whom GOD hath much *advanced* and highly \* *honoured*. Shew your selues truly zealous to *honour* him againe, in drawing the *Sword* against such as *diſhonour*



## for vaine Swearing.

dishonour him. So shall hee put vp his Sword drawne against the Land.

And you (Right Worthy Citizens) whom God hath wonderfully blessed with meanes both for this life and a better; be exhorted to reforme this haynous sinne: *Cleanse* it out of your *Streets*: *sweepe* it out of your *Shops*: *banish* it out of your *houses*: and *griene* not hereby the holy Spirit of God, by which you are sealed unto the day of Redemption.

In a vvord, *Courtiers, Students, Gentlemen, Country-men, All*, let mee beseech you in the Name of God, and in the bowels of Christ Iesus, as you tender the Glory of GOD, the Peace of the Land, and the Salvation of your Soules; doe not runne on head-long in this Sinne of Vaine Swearing: neyther \* wilfully, nor customably, nor falsely, nor vainely, nor deceitfully, nor rashly, nor wickedly:

I 2

but

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To the Citizens.

Ephes. 4. 30.

To Courtiers.  
Students.

Gentlemen.  
Country-men.  
All.

\* Non libenter  
cum voluntate,  
frequenter cum  
assiduitate, mendaciter, cum fallitate, inutiliter sine necessitate, fallaciter cum arte verborum, precipitater sine discretionem, nequiter ex linore.  
Iacob. de Gor.

but feare the glorious Name of God,  
and vse your Tongues, as Trumpets  
of his Prayles. So shall the Land  
cease mourning, your selues escape  
punishing, and the Gates of Heauen  
shall bee set open vnto you, to  
the vnchangeable happinesse of your  
soules. Which the Lord God grante  
vnto vs all, to our eternall ioy and  
comfort.

Pfal. 2. 13.

Pfal. 141. 3.

And wee beseech thee, O Lord,  
*who workest in vs both the will and  
the deede, Set a watch before our  
Mouthes, keepe the doore of our  
Lips : Bridle our Tongues vvith  
the Bit of thy Feare : Cause vs  
to make account of thy holy Name,  
and in this Life to honour thee, that  
in the Life to come, vvee may bee  
honoured of thee, in thy eternall  
Kingdome.*

Pfal. 80. 3.

And Lord, be good vnto our  
Nation, *visite thy Vine, thou hast  
planted amongst vs. Let not the  
wilde Bore out of the Wood destroy it,  
nor the wilde Beasts of the Field eate*

it

*for vaine Swearing.*

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*it vp : But spare vs, O Lord, spare vs, and lift vp the light of thy countenance upon vs. Poure out thy Wrath upon the Heathen, that haue not knowne thee, and upon the Families that haue not called upon thy Name : but prosper them that seeke the prosperitie of Sion : heare those that pray for the Peace of Ierusalem : forgie the crying sinnes of the Land, remoue thy Iudgements that hang ouer it: and walke thou in the midst of the Golden Candlestickes : let the Bels of Aaron ring long amongst vs : still continue and enlarge the free passage of thy Gospell. Crowne with Blessings our Soueraigne, and his Seede for euer; that so thy Glory ( O G O D ) may rest in our Land, till wee all come to rest in the Land of Glory, Sanctifie the Court, blese the Citie, bee good to the Country, be mercifull to vs all, that vwhen wee come to the end of our dayes, wee may receiue the end of our hope, the saluation*

*Psal. 4. 6.*

*Ier. 10. 25.*

*Psal. 122. 6.*

*Reuel. 1. 13.*

*2 Thel. 3. 1.*

*nation of our Soules. These things  
wee begge in the Name of thy  
Sonne and our Sauiour, to whom,  
with thee, and thy holy Spirit,  
be ascribed all praise, ho-  
nour, and glory, now  
and for euermore.*

*Amen.*

**FINIS.**